

L. 12. 54

157/19

SERMONS Of the most Reuerend FATHER IN GOD,

Edwin Arch-bishop of Yorke,

Primat and Metropolitan of
ENGLAND.



Some whereof were preached in the parts beyond
the Seas, in the time of his exile, in the raigne
of QUEENE MARIE.

*The residue, in such places of preferment as he enioyed vn-
der her late Maiesstie, QUEENE ELIZABETH, of famous memo-
rie: viz. He was in Anno D. 1559. first consecrated Bishop of
Worcester; and thence translated to London, in Anno
D. 1570. and then remooued to Yorke,
in Anno D. 1576.*

VVith a Preface to the Christian Readers of their
vse and benefit; by a most reuerend Father
now liuing.

DANIEL 12. 3.

*They that be wise, shall shine as the brightnesse of the firmament:
and they that turne many to righteousness, as the starres
for euer and euer.*

AT LONDON

Printed by IOHN BEALE, for Thomas
Chard. 1616.

SERMONS OF THE MOST REVEREND FATHER IN GOD,

Bishop of London



Printed by

The printer,
 at the
 W. & A.

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 at the
 W. & A.

With a Preface
 and benefit; by a most Reverend Father
 now living.

1276:98

This book contains the most useful and necessary of the sacraments;
 and that for as many as are ignorant, as the fathers
 for ever and ever.

AT LONDON

Printed by JOHN BEALE, for Thomas
 Church. 1616.

To the Christian Readers, Grace and Peace.



Other things besides these, my son, take thou heed: for there is none end of making many books, and much reading is a wearines of the flesh. Let vs heare the end of all: feare God, & keep his comandements: for this is the whole duty of euery man. (Eccle. 12.) By which words of weight, proceeding from the Oracle, not of Apollo, but of God himself, what effect hath bin wrought, both in the hearts, & in the hands of many great learned Clarkes, both here, and else-where; both heretofore, and at this day, to make them withdraw their minds from writing, and to with-hold their pens from paper: some witnesses worthy credit could testifie, but that daily experience needeth no farther prooffe. Howbeit, when it is well knowne, and ought accordingly to be considered, that the place alledged should rather correct the bookish humour of common writers, and idle discourfers, then controll the writing of necessary and needfull works, which to the singular aduancement of king domes and common-weales, to the most excellent seruice of Almighty God, to the inestimable benefit and blessing of his Church, many hundred yeeres, subens that saying of Salomon, haue beene printed and published notwithstanding: (as by large volumes innumerable, of Scriptures and Fathers, of Histories and Arts in all kinds of knowledge may euidently appeare:) Euery man of abilitie, should rather by those examples encourage himselfe, then suffer himselfe by these words to be dissuaded, to imploy the talent, as well of his hand, as of his tongue, to meete with, and to ouertake all praetises, & inconueniences, and as it were, to apply a salue to euery sore; to minister a medicine to euery malady, that may occurre. Againe, when wee perceiue Sanballat, Tobiah, Geshem, Noadiah the Prophetesse, & their accomplices, continually to hinder & impeach, as much as in them lieth, the work of Gods Temple; that is, Papists, Iesuites, and Malecontents, with their adherents, all aduersaries and enemies to the euerlasting truth of the Gospell, without intermission to abuse their great leasure, and small learning, to plant error and heresie in the hearts of our brethren, thereby to supplant all religious worship of Almighty God, all audience of his word, and reuerence

TO THE CHRISTIAN READER.

to his Sacraments, all humble obedience to lawfull Magistrates, all dutifull regard of wholesome lawes, all carefull obseruation of ancient discipline, all sincer and seemely conuersation of Christian life and honest manners: how can the holy Ghost (who reprobeth the world of sinne) but require vs to bestow all the forces and habiliments we haue, not onely as good Zacharias & Aggeus to prophecy, but as godly Zorobabell and Salathiel, to reedifie, that is, as well by writing, as by preaching; as well by our Bookes, as by our Sermons, and as it were with a trowell in the one hand, and a sword in the other, to raise and erect the new Ierusalem, supplying the decays, repairing the ruines, filling up the breaches, building up the wals and towers of Sion in perfect beauty? The consideration whereof, together with some other earnest and vehement perswasions to the like effect used, did at the last, though long first, induce the most reuerend Author of this Booke, euen another Esdras, or Nehemias to suffer these his labours to come to light: as well for that he might leaue behind him a witnes and warrant of his godly and zealous affection, that the profession of his faith might become the sweet sauour of life to life in all, rather then the sauour of death to death in any: as also for that words spoken are soone come, soone gone, but written withall, may make a deeper impression: and so by striking as well the eye of the reader, as the eare of the hearer, may pierce his heart the better, and saue his soule the sooner. Of the Booke it selfe, I will say but this: that for mine owne part, I am verily perswaded, there is no worke written in this kind, wherein men of principall estate, or particular callings, may be either more sufficiently enformed to know, or more plainly directed to performe their severall duties: The superiour how to gouerne, the inferiour how to obey: the Minister what to teach, the people what to learne: the Parliament what to establish, the Realme what to embrace: her Maiesty and Councell what to heare, Court, City, and Countrey, what to amend: why Patrons especially professing godlines, should be vncorrupt: why Pastours vndergoing such a charge, should keepe the flocke from the Foxe and Wolfe? why Bishops should be more vigilant and precise, not to admit Ministers hand ouer head: why the rich should be open handed, and poore Christ in his needy members competently relieved: how the Church to be

disciplin

TO THE CHRISTIAN READER.

disciphered by her proper markes of the word to be heard with diligence, and the Sacraments with reuerence to be frequented: how the Temple to be purged of idolatry, superstition, and superfluity, the Church-men of ignorance, negligence, and simony, the Common-weale of vnnmercifulnes, conetousnes, and vsury, the iudgement seats both ciuil and Ecclesiasticall of bribery, extortion, and partiality: why the Gospel to be preached with fauour, the Law with terror, yet both with a caueat: how God to be worshipped, our Neighbours intreated, our children and families catechised, our selues conformed to Christ his image, the simple aduised, the subtil preuented, the weake supported, the obstinate corrected, what patience to be used vnder the crosse? what thankfulness to be shewed for Gods great mercies, what prayers in our extremest necessities to be powred out: what sorrow must throw downe the sinfull man, what faith raise him vp, what hope sustaine him, what charity inflame him, what worthy fruits commend him to the world: finally, how the truth may be confirmed, falshood refelled, vice reprobued, vertue aduanced, and so the child of God made a man wise vnto saluation, and perfectly enabled vnto euery good work: Besides many other most profitable obseruations, sooner taught, then learned, yet sooner learned, then followed, such and so many, as in so few sermons you shall hardly find I belceue, but in the same. Nor is this my singular opinion only, but many mens censure of greater learning, and better iudgement: who know what belongs to matter and method, to times and persons, to place and occasions, with other due circumstances of well and vwise meaning, speaking and writing. But as those Sermons be best praised euer, that be euer best practised: so if these shal be receiued into the good ground of your hearts, with the same affection and spirit they were preached first, and now be published, no doubt but the sower, the seed, the soile, the increase and all, will bee found to the glory of his grace, that worketh all in all. Wherefore as not only Paul, Apollos, and Cephas, but all are ours, and we are Christs, and Christ is Gods: so let vs comfort and strengthen one another, in our holy faith, holding nothing more deere vnto vs, then the saluation eeh of others, and in Gods holy feare commaund we one another to that faithfull Creator, who is father of all, aboue vs all, and through vs all, and in vs all. To him be rendred all thanks, and all honor giuen for euer and for euer.

The order and matter of the Sermons.

Serm. 1. *Ho, euery one that thirsteth come to the waters, &c.* ESAY 55. 1.

Serm. 2. *Be this sin against the Lord farre from me, that I should cease to pray, &c.* 1. SAM. 12. 23.

Serm. 3. *Take vs the little foxes which destroy the vines: for our vine hath flourished.* CANT. 2. 15.

Serm. 4. *I exhort therefore before all things, that requests, supplications, &c.* 1. TIM. 2. 1.

Serm. 5. *Be like minded, hauing the same loue, being of one accord, &c.* PHIL. 2. 2.

Serm. 6. *Teach mee thy way O Lord, and I wil walke in thy truth,* PSAL. 86. 11.

Serm. 7. *Draw neere to God, and he will draw neere to you.* IAMES. 4. 8.

Serm. 8. *Seeke the Lord while he may be found, call upon him while he is neere; &c.* ESAY. 55. 6.

Serm. 9. *All the daies of this my warfare doe I waite, till my changing come.* IQB 14. 14.

Serm. 10. *That being deliuered out of the hands of our enemies, wee may serue him, &c.* LUKE. 1. 74.

Serm. 11. *Owe nothing to anie man but this, to loue one another: for he that loneth, &c.* ROM. 13. 8.

Serm. 12. *Hee hath shewed thee O*

man what is good, and what the Lord requireth of thee, &c. MICH. 6. 8.

Serm. 13. *And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, &c.* MAT. 21. 12.

Serm. 14. *Then Peter opened his mouth and said; Of a truth I perceiue that God, &c.* ACT. 10. 34.

Serm. 15. *We therefore as helpers beseech you, that ye receiue not the grace of God in vain, &c.* 2. COR. 6. 2.

Serm. 16. *Mariage is honourable in all.* HEB. 13. 1.

Serm. 17. *After these things Iesus went his way ouer the sea of Galilee, &c.* IOH. 6. 1.

Serm. 18. *Then there shall be signes in the Sunne, and in the Moone, &c.* LVC. 21. 25.

Serm. 19. *And when he was entred into the ship, his Disciples folloved him, &c.* MAT. 8. 23.

Serm. 20. *The end of all things is at hand. Bee yee therefore sober and watching in Praier.* 1. PET. 4. 7.

Serm. 21. *Offer the sacrifices of righteousness.* PSAL. 4. 5.

Serm. 22. *For the rest, brethren fare ye well, be perfect, be of good comfort, &c.* 2. COR. 13. 11.



THE SERMONS

Of that reuerend Father in God,

EDVVIN, Archbishop of YORKE,

Primate of ENGLAND and

Metropolitane.

A Sermon Preached in *Pauls* on the day of
Christs Natiuity.

ESAY 55.

Verf. 1. *Ho, euery one that thirsteth, come to the waters; and ye
that haue no siluer, come, buy, and eate: Come I say, buy wine
and milke without siluer, and without money.*

2. *Wherefore doe ye lay out siluer, and not for bread; and your la-
bour without being satisfied? Hearken diligently vnto mee,
and eat that which is good, and let your soule delight in farnes.*

3. *Encline your eares and come vnto mee; heare and your soules
shall liue; and I will make an everlasting conenant with you,
euen the sure mercies of David.*



Vr Euangelicall Prophet Christ, and

ESAYAS, through the spirit of reuelation, hath in the former part of this his Prophecie, eight hundred yeeres before the birth of Christ (euen as if the thing had already beene performed, such is the certainty of his Prophecie) most liuely described and set forth the

Natiuity, the preaching, the persecution, the apprehension, the death, the resurrection, the ascension, yea, and the latter

Serm. 1. *A Sermon preached on the day of Christs Nativity.*

comming of our Sauour Christ, to iudge the quicke and the dead: in such wise, that, for the substance thereof, no Euangelist hath more perfectly or plainly set forth this great mystery of our saluation. Hee foretelleth that Christ shall be borne of a Virgin, that his name shall be *Immanuel*, that his office shall be to preach the glad tidings of saluation to the poore in spirit, that he shall be led as a sheepe to the shambles to be slaine, that he shall be stricken for our sakes, and beare the burthen of all our sins vpon his backe.

His birth according to that which was spoken before by the Prophet.
Luke 2.

2 His birth fore-shewed so long agoe by this heauenly Prophet, was in fulnes of time accomplished, as this day, in *Bethlem*, a City of *Dauid*, according to the testimony of that Angell sent from Heauen, to proclaime the birth of the Son of God at the same time, saying; *Behold I bring you tidings of great ioy, that shall be vnto all the people; because this day is borne vnto you a Sauiour, which is, Christ our Lord in the City of Dauid.* This is that seed of the woman which breaketh the Serpents head, that meeke *Abell* murdered by his brethren for our sinne, that true *Isaac* whom his father had offered vp to be a sacrifice of pacification and attonement betwene him and vs. This is that *Melchisedeck*, both a King, and a Priest, that liueth for euer, without father or mother, beginning or ending. This is *Ioseph* that was sold for thirty pieces of money. This is that *Sampson* full of strength and courage, who, to saue his people, and destroy his enemies, hath willingly brought death vpon his owne head. This is that Lord and Sonne of *Dauid*, to whom the Lord said; *Sit thou on my right hand.* This is that Bridegroom in the Canticle, whose heart is so inflamed with heauenly loue towards his deare Spouse, which is, his Church. This is he whom holy *Simeon* imbracing, prophecied that he should be *a light to the Gentiles, and a glorie to his people Israel*, he vpon whom the holy Ghost descended, and of whom the Father testified from Heauen, *This is my wel beloued Sonne.* This is that Lambe of God, pointed at by *John*, and sent to *take away the sinnes of the World*; to redeeme vs from thraldome, not with gold, nor siluer; but with the inestimable price of his most pretious blood, to be made our wisdom, iusti-

iustification, sanctification, and redemption. This is the child that is born for vs, the sonne that is giuen for our cause, the King whose rule is vpon his shoulders, whose name is maruellous, the giuer of counsell, the mighty God, the euerlasting father, the Prince of Peace, the same Messias which was shadowed in the ceremonies and sacrifices of olde, which was prefigured in the Law, and is presented in the Gospell, and hath beene approued to the world by signes and wonders, by so cleer euidence as cannot be either dissembled or denied. Let vs therefore embrace this babe with ioy, let vs kisse the Sonne, let vs with the Angels of heauen praise the Lord, let vs sing their Psalme to the honour of his name, *Glory be to God on high, and Luk. 2. on earth peace.*

3. The Prophet *Esaias* hauing in spirit espied Christ, & seen the day, though farre off, wherein the Sauour of the world should bee borne, calleth all the nations of the earth together, & exhorteth them to come, to behold, to beleeue, to embrace, to tast of the mercies of Christ Iesus, which are as water to refresh their thirstie spirits, and as milke to nourish and comfort their hearts. *All you that thirst, come to the waters, &c.* In which exhortation the Prophet obserueth this order: First he exhorteth the people to come; Secondly he tels whither & to whom they shuld come; Thirdly he teacheth after what sort they must come; Fourthly what commodity such as come shall receiue.

All men invited vnto Christ.

4. *Come all that are thirsty.* Gods mercy is great and generall, he hath no partiall respect vnto any person: no countrey, no kindred, no age, no condition, no sexe is excluded. He calleth Iew & Gentile, young and aged, rich and needy, bond and free, man and woman. He commanded his Gospell to be preached to all, *Goe your waies, preach the Gospell to euery creature.* Who are called: generally, all; but specially the thirstie. *Mar. 16.*
In the Parable, all are invited to that magnificent marriage and kingly supper. Christ himselfe cryeth in generall words, *Come to me all that labour.* If al be called and exhorted to come, what cause can any man alleadge sufficient to excuse his not coming? the buying of Farmes, or the trying of oxen, or the marrying of wiues? They haue base mindes that are withheld by these meanes. But if any haue a fearefull and a trembling heart; who being called, stand still a farre off, not because they will not, but because they dare not approach neere; them God pitteth,

tieth, yea vnto them especially, or rather onely vnto them hee saith, *Come you.* Be thy sinnes neuer so great, feare not to come; for he that calleth thee, hath stretcht out his armes of mercy at length; they are wide open to embrace thee, mercy is ready to all that will receiue it; and to them that neede it most, most ready. A comfortable lesson to all sinners.

5 *Come* all that are *thirstie*. He calleth not them which are full, and need neither meate nor drinke, but such as bee hungry and thirsty, them he calleth. The proud Pharisey, that was full of his owne righteousness, hungred not after remission of sins; and they who are ouer-filled with workes of supererogation, and haue store to serue themselues and others, neuer thirst to drinke of the cup of saluation: In generall, such as are drunke with the vaine trust of their owne merits, will neither taste of this bread, nor drinke of this water. The couetous man thirsteth after money, euen with the sale of his owne soule to get it: The lewde after the fleshy delights and pleasures, to the wasting of his patrimony vpon them: The proud after glory, that his itching eares may be tickled with his owne praise: But what thirst the Prophet doth meane, Christ sheweth in the Gospel, where he also blesseth it: *Blessed are they which hunger and thirst for righteousness.* Such as see their owne nakednes; as feeble their own infirmities, as grone vnder the heavy burthen of their sinne, as confes with *Dauid*; *I know mine owne iniquities*: as make request with the Publicane; *God be mercifull to me a sinner*: as cry with the Leaper; *Lord if thou wilt, thou canst make me cleane*: such are inuited, vnto such our Prophet speaketh. He calleth not the iust, but vnto sinners he saith, *Come.* Goe not away, but come.

Mat. 5

Psal. 51.
Luk. 18.
Luk. 5.

2
6 *Whither, and to whom? Come to the waters.* Not to such waters, as either the wel or the riuer yeeldeth: but to those that issue from the Son of God, to those that shal be in him which tasteth them, a well of water springing vnto euermlasting life. *Vnto whom shall we goe? thou hast the words of euermlasting life.* Come to these waters, buy this wine & this milk. Other bread is no bread: Eate that which is good. Vnder these names of water, wine, and milke, all things necessary to a spirituall life are comprehended. Foras with these corporall meats and drinks the bodie is nourished: so in Christ thorow the beleeuing of the Gospell, our soule is refreshed, and perfectly fed vnto euermlasting life. Christ

Whither and
to whom they
are called. To
the waters,
wine & milk,
Ioh. 6.

is the fresh fountain, whereof who so drinketh shall neuer thirst. Christ is that bread, which descended from heauen. He that eateth that bread, which is his flesh, shall liue for euer. Christ is that wine which maketh merry the heart of man, and quieteth the troubled conscience. Christ is that milke which nourisheth and feedeth vs, that we may grow to a perfect man. Milke is fit for infants, water is conuenient for young men, wine agreeth with old age. So in the Scriptures there is foode, both for such as are simple and weake, and also such as are learned and strong.

7 This grace of God which saueh, hath appeared to al men; Water, wine, this heauenly foode Christ Iesus, by preaching the Gospell, is milke, freely offered to all, as Manna the heauenly bread, by faith to feede offered by vpon: and as a liuely fountaine to drinke of, to euerlasting life. Christ.
All are of mercy, grace, and fauour freely called, all may come, and freely feede, without penny or penny-worth. The grace of God is free, remission of sinnes is free: freely granted, freely giuen without monie. *The price of our redemption is neither gold nor silver: Through grace ye are freely saued. For it cannot be grace any way, which is not euery way free,* saith Saint Augustine. *Contra Pelag. de origin. peccat. cap. 24.*

8 Wherefore doe ye lay out your silver for that which is no bread, The contrary & your labor on that which is not to satisfie? As before he exhorted vs to come & buy freely without money, because God is no money-man, neither can any man deserue fauor at his hands, but sold by Antichrist for money. whatsoeuer we haue of him, we haue it of mercy: so now hee sharply reprobeth all such as by money or merchandise, by desert or merit seeke after saluation. He dehortheth vs from false teachers, crafty seducers, which offer to sell the grace and mercy of God for money. Christ proposeth his heauenly treasures, remission of sinnes, iustification, sanctification, mercy, grace, and saluation freely. He that sitteth in the Temple of God, and teacheth himself Christs Vicar, doth in like sort offer vnto the people bread, water, wine, milke, pardon of sinnes, grace, mercie, and eternall life: but not freely: he is a Merchant, he giueth nothing, and that is nothing which he selleth. For although he make large promises to the buyer, he selleth that which he hath not to deliuer. *Eternall life is the gift of God.* The Pope therefore selleth but wind and smoke for fire, shadows for truths: he deceiueth the buyers with false sleights, false measures, false weights: Beware of this merchant, loose not your labour, cast

not away your money; it is not meat but poyson which he offereth you. His phisicke cannot heale your diseases: his holy water cannot wash away the spots of a sullied and defiled soule, as he vntruly would beare you in hand: His blasphemous Masses doe not appease, but prouoke Gods wrath; they cannot benefit the quicke, much lesse the dead, which either neede no helpe, or are past all helpe: his rotten relikes cannot comfort you: his blinde, dumbe, and wormeaten Idols can doe you no good. It is cast away which is spent vpon his shamelesse pardons, they will not preuaile, God will not admit them: by his Latine seruice yee cannot be edified, or made wiser. Yet this trumpery they sel for mony, and vpon this trash they cause silly men to waste their substance, and to these to commit their soules. Thus you see a manifest difference betweene Christ and Antichrist, the doctrine of God, and the learning of man, true teachers and false, sound and counterfeited religion. The one offereth true bread freely: the other, that which is no bread, for bread, and that not freely neither, but for money. The diuersitie of religion professed in these our times is here most plainly and liuely depainted. For the better cleering whereof, I will in three notes lay before your eies the whole difference which is betweene them.

Three differences betweene the doctrine professed by true Christians, & that which is maintained by their aduersaries, the Pope & his adherents. The first difference is in the ground and foundation of doctrine. Reasons why religion shold be grounded onely vpon scripture.

9. First we disagree in the very foundation. They lay one ground, and we another. We lay no one stone but onely vpon that foundation of the Prophets and Apostles, wherupon whatsoever is builded, groweth into an holy temple in the Lord; a temple, which no winde, no waues, no storme, no tempest is able to ouerthrow. The foundation of our religion is the written word, the Scriptures of God, the vndoubted records of the holy Ghost. We require no credit to bee giuen to any part or parcell of our doctrine, further then the same may bee cleerely and manifestly proued by the plaine words of the law of God, which remaineth in writing to be seene, read, and examined of al men. This we do, First, because we know that God hath caused his whole law to be written: Secondly, because we see that it hath bene the practise of all the defenders of the truth since the beginning, to relie their faith onely vpon the Scripture and written word: Thirdly, because it is euident and plaine, that we cannot receiue any other foundation of heavenly truth,

truth, without the ouerthrowe of Chritlian faith.

10 There was neuer no Lawmaker so simple, as to make statutes for perpetuuy, & not to register them in books, or engraue them in tables. Whē *Mormucan* was desirous to haue a law made for the bringing of women in subiection vnder their husbands, his perswasion was this, *If it may please the king, let a royall decree proceede from him, or let it be written.* The lawes of the *Medes & Persians*, that might neuer bee altered, were for euer recorded. Whē God deliuered his first law vnto his people, the law which commonly we call Morall, he gaue it them written in tables of stone. Againe, when he deliuered them ciuill ordinances for the administration of justice betweene man and man, *Moses* first proclaimed all those lawes and ordinances amongst the people: afterward hee tooke and wrot in a booke all the vvords of the Lord. As for the lawes of rites & ceremonies, they are likewise written in this book. To these we must adde that law, which the blessed Apostle dorth cal the *law of faith*. This law God preached vnto *Adam* by himselfe, *The seede of the woman shall breake the serpents head*: vnto *Abraham*, by his Angel, *In thee shall all the nations of the earth be blessed*: to the children of *Abraham* by his Prophets, *Behold a virgin shall conceiue and beare a Son*: finally, vnto vs, by his Son, and by them whom his Son hath sent into the world to make it knowne, *that through this man is preached remission of sins, and from all things from which yee could not be iustified by the law of Moses, by him euery one that beleueth is iustified.* And the statutes of this law are also writtē. God being moreouer desirous to haue his seruants not only taught by doctrine, but prouoked also by examples, gaue them a fift sort of lawes & testimonies, called historicall, not leauing these neither to men, to deliuer vnto their children by word of mouth, but all by vvriting. If God haue committed his lawes moral, ciuill, ceremonial, euangelical, and historicall also vnto vvriting, vvhere should we seeke for the statutes of the almighty but in his vvritten vvord?

11 The ancients of the house of God knew no fountaine of his truth but this. They neuer enquired vvhat had beene vvhispered in mens eares, that vvwhich they beleued and taught, they read it out of the booke. In the History of *Iosua* it is recorded, how he did assemble the Tribes, Elders, Heads, Iudges, and Officers of *Israel* together, shewing them vvhat GOD had

The whole law of God, which is the rule of religion committed to writing. Hester 1.

Rom. 3.
Gen. 3.
Gen. 12.
Esay 7.

Acts 13.

The true professors of all ages haue rested their faith vpon scripture onely.

2. Reg. 23.

spoken vnto them by *Moses*, but uttering to them no speech which was not written. *Iosias*, with all the men of *Iuda*, and all the inhabitants of *Ierusalem*, the Priests, Prophets, and all the people, small and great, made a couenant before the Lord to keep his commandments, and his testimonies, and his statutes, with all their heart, and with all their soule: But what statutes? what testimonies? *The words of the conenant written in this booke*.

I say 3.

The Prophet *Esay* cryeth, *Ad legem & testimonium*, To the law and to the testimonie: If they reach not according to this law, it is because there is no light in them. Consider the practise of Christ Iesus. His proofes are, *Scriptum est*, It is written: His demands are, *Quomodo legis?* How dost thou read? His Apologies are, *Scrutamini Scripturas*, Search the Scriptures, they beare me record. His Apostles tread in the same path, they goe not the bredth of an haire, not a whit from that which is written. Thus *S. Paul* protesteth, *I deliuered vnto you that which I receined, how Christ*

2. Cor. 15.

died for our sinnes, according to the Scriptures, & that he was buried, & that he rose the third day, according to the Scriptures. It is not lightly to be marked, which is twice repeated. He deliuered nothing but according to the Scriptures. *I would heare the voyce of my Pastor* (saith *S. Augustine*) *Read this out of some Prophet, read it out of some Psalme, recite it out of the Law, recite it out of the Gospel, recite it out of some Apostle, read it, and we will beleene it*. These be good presidents for vs to follow, till sufficient reason be alleaged, why wee should lay an other foundation then that which hath beene laide by so many, so wise, so reuerend builders.

It is dangerous to admit vnwritten verities.

12 Especially sith this foundation is so peculiar to the truth, that we cannot rest vpon any other without manifest danger of the vtter ouerthrow of Christian faith. For first, what certaintie or assurance can wee haue of any of those things which are beleueed, if our faith doe not leane onely vpon the Scriptures? If once a religious credite bee giuen to vnwritten verities, and to mens reports, the vndoubted articles of our beleefe cannot chooseth but at the length become doubtfull and vncertaine, like a tale that passeth from man to man, & is told as many waies as there

there are men to tell it. Againe, if once it be granted, that there is any part of the Lawe of God vnwritten, if entrance once bee giuen to Lawes that passe by the word of mouth, I would know when we should be able to say, *Now wee haue all the statutes of God, these we must obserue, but moe we may not receiue.* The Marcionites, they haue a doctrine, as they say, receiued from the Apostles by tradition, without booke: *Valentinus*, he likewise vrgeth very stoutly, *Christ had many things to tell his Disciples, which as then they could not beare,* and therefore his doctrine may not be tryed by the booke, *It is a tradition.* Let any thing but the written word of God take place in matters of faith, and who seeth not that the very maine sea of heresies must needes breake in vpon the Church of Christ? These are, as we suppose, causes iust and allowable, and sufficient in the indifferent judgement of reasonable men, why wee should deliuer you no doctrine concerning faith and religion, but onely that which is in Scripture; why we should admonish you to beware of bread sowed with pharisaical leuen, & to feed vpon that which ye know came downe from heauen, to shun broken cisterns, & to come to the Well of liuing waters, as here yee are exhorted by the Prophet.

13 At this the aduerse part doth greatly storme, they cannot abide to haue controuersies judged only by the Scriptures. They, which make Scripture onely the ground and foundation of faith, are no fit builders for the Church of Rome. When *Constantinus* required that those matters, about which the Church was then very hot in contention, might be decided, *onely according to those things which are written:* the answer of *Hilarie* was, *Hoc quirepudiat Antichristus est:* He which refuseth this is Antichrist. Why then doe our aduersaries flie this kinde of tryall? why refuse they to goe to the law and testimonies there to be judged? The reason is rendred by the Prophet, *It is because there is no light in them.* They haue chosen to themselves another foundation then that of the Prophets and Apostles. Wherefore as *Herode*, to couer the basenesse of his stocke, and to the end that in time he might bee thought to bee of the bloud royall, burned the sacred Monuments and bookes of the *Iewes*, wherein the lineall descents, pedigrees, and genealogies of the Kings of Israel were described: so they, to strengthen the authoritie of their base and ill fauoured grounds, doe endeavour

The Pope will not haue his doctrine tyed vnto this ground; and why.

Hil. ad Constan. lib. quem ipse tradidit.

Ambro. in Luc. lib. 3. cap. 3.

not onely in vword and vvriting, by contumelious and reprochfull termes, to discountenance, but also (if the power of God vv ere not greater then theirs) by fire & flame to destroy for euer the eternall testament of the Son of God. We charge them vvith no corner attempts, we haue seene the burning of these heauenly records, vve haue seen the vony handling of the booke of life punished vvith bitter and cruell death. May vve not iustly say to that man of sin, as *S. Augustine* to *Petilian*? *Iudas Christum carnalem tradidit, in spiritualem: furens Evangelium sanctum flammis sacrilegis tradidisti.* *Iudas* betrayed Christ in the flesh, but thou in the spirit. In thy furie thou hast deliuered the holy Gospell vnto heynous flames.

*August. contra
litter. Petilia-
ib. 2. cap. 7.*

The grounds
of Popery.

14 But vvhat are the grounds, for vvich they haue thus furiously bent themselues against the vvritings of the holy Ghost? The grounds vvhereupon they build such doctrines as cannot stand vvith the Scriptures of God, are faired miracles, the record and wities of soule spirits, precepts of men, muddy legends, vncertaine traditions: vvich grounds, so long as the light of the Gospel shineth in mens eies, so long as vve haue the scriptures to direct vs in our iudgement, are easily perceiued to bee but bogs and false grounds: but take away the scriptures, put out the light; and, in darknes, vvho can descry vvhat they are? This is the onely reason, vvhy Antichrist doth so much strue to hoodvvinke the world, by conueying the Scriptures out of sight.

Miracles.
2. Theof. 2.

15 By the scriptures we learn, that the comming of that wicked one shalbe *with power, & signes, & lying wonders, & in all deceiueableness of vnrightheousnes*: which when we heare, it giueth vs plainly to vnderstand, that miracles are rather to be taken for causes of reasonable suspition, the infallible proofes of true doctrine. But the Pope well perceiueth, that, if the scriptures may be buried, his miracles will then stand him in good stead. As soone as *Phillip* preached the things that concerned the kingdom of God, and the name of *Iesus Christ*, to the people of Samaria, they forsooke the sorceries of *Simon Magus*, and beleued the doctrine of the Scriptures. But till then they all gaue heede to witchcraft, and their generall iudgement of *Magus* was, *This man is the power of the great God.*

Acts 8.

Idle spirits.

16 In the Scriptures we are charged to heare *Moses* and the Prophets. In the Scriptures we finde, that Christ refused the tes-

timon-

stimony of an vncleane spirit. In the Scriptures we haue learned how to answere them, which send vs either to diuels, or dead mens ghosts to be schooled & taught. *Should not a people inquire at their God? From the liuing to the dead?* But let it be provided, that such sentences as these may be no more remembered, and then what is it which the Pope may not confirme by his pale and grisly witnesses? when men doe not heare of these scriptures, they will easily find as good reason as *Saul* to open their eares, and to listen vnto Satan, *God answereth me no more neither by Prophets, nor by dreames: Therefore I haue called thee, that thou maist tell me what to doe.* Esa. 8.

17 How often are we warned in scriptures to take heed that we build not religion vpon doctrines of men? How sharply men, are the Corinthians taken vp by the Apostle, for pinning themselves vpon mens fleeces, saying; *I am of Paul, and I of Apollos?* 1 Cor. 3. But if this were concealed, who would controule the Pope for diuiding his traine, for appointing some to be of *Benedict*, some of *Frauncis*, some of *Dominicke*; for exacting more rigorously the strict obseruation of their rules, then the keeping of the lawes and statutes of God?

18 So long as the myst of Popery was thicke enough to stop the light of the Scriptures of God, the fabulous legends of Saints liues were thought as true as the Gospell. There they had with maruellous cunning conueyance, interlaced all points of popish doctrine; which being barely taught, would, by reason of the grossenesse of them haue beene loathed in short time: but being mingled with strange and pleasant fables, and so powred both into young and tender wits, as the first liquor wherewith their mindes were seasoned, and into old heads, as the onely thing that might hold them, even then when all other entries of delights were shut vp, so long as they had but an eare left, were so effectua'l to deceiue all sorts of men, that, knowing this, we cannot maruell if Popery were spread farre and wide. He did the Pope very profitable seruice, which first sound out this ground to builde on. It bare vp their building a great while. But after that the light beganne a little to appeare, when men had gotten once a sight of the Scriptures in a known tongue, they wondered to see the World so deluded, in so much that euen amongst themselves, such as had any small
free.

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Vines.

Annot. in Hieron de Eccle.
first scriptorib.

freedome or judgement, spared not plainely to auouch, that this ground was but mire and slough, altogether vnfit for spirituall building. *Why that booke should be called a Golden legend, saith Vines, (for so it was intituled) I doe not know, sith it was written by a man of an yron mouth and a leaden heart, and is altogether full of most shamelesse lyes.* Erasmus likewise, *At this day (saith he) every bodys dreames; yea the dotages of silly weomen are read amongst diuine Scriptures.*

Traditions.

19 The last ground which they haue, and the sayrest to the eye, is their traditions. Vnder the name of doctrine receiued from *Moses* by word of mouth, without writing, that is to say tradition, the Scribes and Pharisees were able smoothly to carry away any thing, till Christ recalled all things to the Lawe, the Psalmes, and Prophets, till he opened the Scriptures. And as in other grounds, so in this, the Pope hath found by good experience, that they cannot stand longer then the Scriptures lye secret and vknowne.

Doctrines
builded vpon
the foresaid
grounds a-
gainst Scrip-
ture.

20 Hec therefore that buildeth vpon these grounds, hath cause, I thinke, to besturre hand and foote, that men may bee alwaies kept off from the Scriptures. For whatsoeuer is builded vpon these grounds, by the Scripture it is ouerthrowne. The Scriptures haue prescribed an holy communion: they vpon their foundation haue reared a blasphemous Masse. The Scripture maketh Baptisme the consecrated seale of mans saluation: They vpon their foundation haue builded the Baptisme of bels and ships. The Scripture saith, Christ was offered vp but once: they vpon their foundation haue erected an Altar, whereupon hee is daily offered vp. The Scripture will haue the Scriptures to be read of al men, prayer to be made with vnderstanding, Christ to be a full satisfaction for sin, worship to be done vnto God alone: They vpon their foundations haue builded a doctrine that forbiddeth Gods people to read his word, that teacheth them to powre out their prayer in a tongue which they cannot vnderstand, that hath found out away to satisfie the wrath of Almighty God in this life by penance, and after this life by indurance in Purgatory, a doctrine that commandeth them to call vpon Saints and soules departed, to worship the worke of their own hands, to say to a peece of bread, *My Lord & my God.* If these doctrines of theirs, did not containe, as they doe, most mani-
fest

fest impiety, yet all religion builded vpon such grounds must needs be vaine and friuolous. For although we offer vp neuer so many sacrifices; though wee keepe all the daies in the yeare holy, though we pray, and giue thanks, and doe almes; yet except we know that herein wee shew obedience to the lawes and statutes of our God, wee doe but tire out our selues in vaine. Will God reward those things wherein he taketh no delight? or taketh he delight in any thing and hath not shewed it? Or hath he shewed it, and not in scripture? Doubtlesse they worship him but in vaine, which either teach or practise the precepts of men for the lawes of God. That they teach or practise the precepts of men they will not grant, yet the most that possibly they can alledge to proue any one of these things to be of God is this, *Such or such a Father saith, that this or this being not written, is neuertheles Apostolicall.* And they know that the witnesses whom they cite in matters of tradition, do sometimes check & contrary one another. In the controuersie that was between the East & West Churches concerning the feast of Easter, the one part alleaged tradition to proue their custome; & the other part tradition to proue the contrary. It might be that neither was Apostolicall, both could not be, when each gaue said other. Yet both must be, if all be Apostolicall which the Fathers haue said is Apostolicall. If all be not, where is the certainer of these grounds? Why doe they murther, burne, & persecute from place to place as many as make any doubt of these things, which are grounded vpon so fickle and weake foundation?

Religion builded vpon such groundes, though it were not iniurious, is notwithstanding friuolous and vncertaine.

21 But to leaue the foundation whereupon they build their doctrine, if in the rest we finde them as corrupt. as in this they haue been declared weake: surely then we may boldly affirme, that the Church of Rome is rather a sinke of all abomination, then a fountaine from whence those liuing waters, or a storehouse wherein that heavenly foode, whereof the Prophet *Esaie* speaketh, may be had. Let vs therefore now consider the end, as wel of our religion as of theirs. Let vs view the marke whereat each part doth shoo. Whatsoeuer me do, they do it to som end. And the quality of things which are don to any end, is iudged to be good or bad by the end whereunto they are done. Hereof it is, that

The second difference betweene true Christianity and Popery is in the end,

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that in Scripture, things otherwise highly commended, as praiser, fasting, and almes deedes, are most bitterly reprov'd when they tend to bad ends. As there is but one Author, from whom all things are, so there is but one end, vnto whom all things should encline and bend themselues. God is *Alpha*, the first, from whom all other things haue their being and beginning; wherefore in reason he is *Omega*, the end, and finall cause of all things: vpon him they must attend, and seeing they are not of themselves, therefore they may not serue themselves, but for the glory of him by whom they are. From hence a rule may be gathered to iudge betweene pure religion in deed, and that which is vntruly so called. For that religion no doubt is best, which most aduanceth the glory of God; and that which taketh most from him, the worst. *Ipsi gloria in Ecclesia*: In the Church of God all glory is giuen, not to men, but to him. This is the song of the true Church of Christ, *Righteousnesse O Lord belongeth vnto thee, but vnto vs open shame.*

Ephes. 3.

Dan. 9.

Man is humbled by true doctrine touching original sinne.
Ephes. 2.

22 Wherefore touching our selues, we teach with the blessed Apostles and Prophets, *that by nature wee are the children of wrath*; that corruption is bred and setled within our bones; that we are both borne and begotten in it; that with it all the powers and faculties of our nature are infected; that still it cleaueth fast vnto our soules, and, although the deadly sting be taken from it, yet there it sticketh as long as life doth indure, so irkesome and so grievous, that it forceth the most vpright and perfect to crie, *Miserable man, who shall deliuer me?*

Rom. 7.

Thraldome of will.

23 By this inbred corruption our vnderstanding is so darkened, that naturally we cannot perceiue the things which are of God; no we count them foolishnesse; our will is in such thraldome and slavery vnto sinne, that it cannot like of any thing spirituall & heauenly, but is wholly carried vnto fleshly desires.

Grace.

24 If therefore we perceiue the things that are of God, and doe like of them; if our hearts be enclined to doe his will, because this cannot come of our selues (our nature bending a cleane contrary way) we acknowledge most willingly, and vnfeinedly. The good we doe, is his, it is not ours; our beginning to doe, and our continuance in doing well, proceedeth onely, and wholly from him. If any man receiue the grace of God offered, it is because God hath framed his heart thereto. If any man

it is because his grace which calleth draweth, It being brought vnto Christ, we continue in him, we haue no other reason to yeeld of our doing, but onely this, he hath linked vs and fastened vs vnto himselfe. We neither rise, when we are fallen; nor stand, when we are risen, by our owne strength. When we are in distresse, we are of our selues so farre from ability to helpe our selues, that we are not able to craue helpe of him, vnlesse his spirit wrest out *Abba Father* from vs. We cannot mone our owne case, vnlesse he doe grone and sigh for vs; we are not able to name Iesus, vnlesse by the speciall grace of his spirite our mouthes be opened; no, we cannot of our selues, so much as thinke of naming him, if to thinke of naming him be a good thought.

25 When against our naturall inclination to euill, his spirite, which worketh all in all, hath so preuailed, that we now beginne to hate the workes of the flesh, hauing an earnest desire to abound in loue, ioie, peace, long suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, and all other fruites of the spirit; yet, by reason of the strength of that body of sinne which euer fighteth against the spirite, our inward man is so weakened, that we cannot doe the things which we would, and the things which we doe, euen the best of them, are so farre beneath that perfection which the Lawe of God requireth, that, if he should rigorously examine them in iustice, no flesh could euer be accounted righteous in his sight. The loth. some things that can be imagined, the cloathes that be most vnclane, are not so foule as our very righteousnesse is vnrighteous: Whereupon we conclude, that whatsoeuer we receiue by way of reward at Gods hand, either in this life, or in the life to come, we receiue it as a thing freely giuen by him, without any merit or desett of ours; wee doe not say in our hearts, *The Lord hath giuen vs these good things to possesse for our righteousnesse*. For seeing it is he which giueth both to will and to doe, he crowneeth indeed his owne worke, when he rewardeth ours; and he neuer rewardeth any worke of his owne, wherein there is not somewhat of ours which he pardoneth.

The trusee
keth to throw
downe men,
and to ad-
uance Christ.

26 Thus being naked and vtterly destitute in our selues, we seeke all things in Christ Iesus. Him onely we acknowledge to be our wisdom, our iustification, our sanctification, our redemption

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demption, our Priett, our sacrifice, our king, our head, our mediator, our phisition, our way, our truth, our life. In our selues wee finde nothing but pouertie, and weaknesse; praise and honour, and glory we giue to him. The onely marke we ayme it is to ser vp his throne, to aduance his kingdome, to make it knowne that in him the Father hath layd vp all the treasures of heauen, to the end, that vnto him the thirstie may repayre for water, the hungry for bread, the naked for cloathes, and wee all for all thinges needfull to the safetie of our soules and bodies.

The Church
of Rome see-
keth her own
glory and
gaine.
Iohn. 5.

27 This is not the scope which the Church of Rome proposeth; They direct all things to another end. *How can yee beleue*, saith Christ to the *Iewes*, *which receiue honour one of another, and seeke not that honour which commeth of God alone?* And how can the faith of the Church of Rome bee found, sith they hold such doctrines, as tend wholly to their owne glory, their owne gaine, and not to the praise and honour of God?

She pairoth &
diminisheth
mans original
corruption,

28 That they seeke not his glory, but their owne, it may appeare vnto any man which thoroughly considereth of their doctrine. First they will not acknowledge that pouertie and nakednesse, those filthy garments of corruption and sinne wherein *Adam* hath wrapped his posteritie: but in the pride of their hearts they dissemble it, diminish it, and make light of it. For although they deny not but that mans nature is corrupted, yet marke how they paire and lessen this corruption. The Prophet *Dauid* doth tearme it *wickednesse* and *sinne*: but they make it onely an inclination vnto sinning. The Lord himselfe doth witnesse, that by it *all the imaginations of the thoughts of mans heart are onely euill*: they restraine it to the inferiour part of the soule, and make it onely a mother of some grosser desires. The blessed Apostle prayed, groned, and wept against it, as a thing which made him altogether wearie of his life: but after Baptisme, they make no more account of those inward rebellious motions against the spirit, then they doe of the bearing of a mans pulse.

Psal. 51.

Gen. 6.

She boasteth
of freewill

29 And as they hide that weaknesse which indeede they haue, so they boast of that strength which is not in them. For being subiect vnto miserable bondage vnder sinne, by reason of that corruption which hath spred it selfe ouer all flesh, they brag

brag notwithstanding of the freedome of their will: as if sin had not vterly bereaued vs thereof, but still it were in vs to frame and fashion our owne hearts vnto good things. For prooffe whereof, their manner is to make long discourses, teaching, that Gods foreknowledge doth not take away free will, that men are not violently drawne to good or euill. Which things we easily and willingly graunt; neither doe we teach, or euer did, that the freedome of our will is taken away by the eternall decree of his vnsearchable purpose: but this wee say, and all that haue the truth do say the same; that the will of man being free vnto naturall and ciuill actions, hath of it selfe no freedome to desire things heauenly & spirituall; not because the eternall purpose of God, but because the corruption of our nature hath addicted vs onely vnto euill. We do not teach, or euer did, that any man is the seruāt either of sin or of righteousness by constraint: for whether we obey the one vnto death & condemnation, or vnto life and saluation the other, our obedience is alwaies voluntary, it is not wrested from vs against our wills, But the question being, how we are made willing vnto that which is good, this is the difference betweene our answer and theirs: We say onely by the grace of God: they say, partly by grace, but principally, by the power and strength of their owne nature. For being ashamed to affirme with *Pelagius*, that a man may do the works of righteousness by nature, without the grace of God, they hold his grace to be a thing indeed necessarie: But how? As a bird that is tyed, or a man that is in fetters, needeth onely to haue those incumberances remoued, hauing then a naturall abilitie to flye and walke without any further helpe; so man, as they say, hath in himselfe abilitie to doe good, if the grace of God doe but remooue lets. Is not this to make nature the principall cause of our well doing, whereas in truth, without the speciall motion of Gods Spirit, and that in euery particular action, wee are no more able to walke in the waies which God hath commaunded, then a drunken man to go without leading, who staggereth euen in the plainest ground, though all stumbling blocks bee remoued, though his way lye neuer so smooth before him, such is our weaknes. In consideration whereof, the blessed Apostle saith plainly, *It is not in him that willerh, or Rom. 9. in him that runneth, but in God that sheweth mercy.* We drag, and
are

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Cantic. 1.

are not able of our selues to set one foot before another. *Draw me*, saith the spouse in the Canticles, *and then we will runne after thee*. But these men little considering of what fraile mettall they are made, perceiuing not how sinne hath weakened the faculties of the soule, vaunt of freedome, of strength, of inward power, and make their owne will the chiefeft cause of their well doing.

Iustificiation
by workes.

30 And when they haue done any thing, which to their seeming is well done, they prize it so high, and esteeme so much of it, that God, as they thinke, should doe them iniury, if in iudgement he did not pronounce them iust and righteous, for their workes sake. If it were possible that God entering into iudgement, should finde any so vpight and perfect, that by their workes they might be iustified in his sight, doubtles he should finde his owne seruants to be such; or els none: if any of his seruants, surely his Prophets; if any Prophet, rather *Dauid* then any other. But *Dauid* crieth out, *Enter not into iudgement, no not with thy Seruant O Lord: for in thy sight shal none that liueth be iustified*. For whether we consider workes forbidden, or commanded by the Lawe; what man is there liuing, which can say in the one, *My heart is pure*, in the other, *I haue done all that is enioined me*? For if it were so; that we knew nothing wherein we had transgressed the lawes and statutes of the Almighty, yet herein could we in no wise be iustified, because of secret sinnes hidden, euen from our owne selues. For which, if God shall call vs to our reckoning, and marke straightly what is done amisse, *O Lord*, saith the Prophet, *who shall stand?* Again, if we had done whatsoever we could; yet, because wee cannot doe so much as we should, we ought to acknowledge our selues vnprofitable: whereas we, euen the best of vs, are farre from doing that which, if we would, we might doe.

Psal. 130.

Of merites
and workes
of superero-
gation.

31 Now if God notwithstanding, for his sonnes sake, doe so allow, and accept the worke of our hands, that he bountifully rewardeth our weake seruice with an excellent, and an eternall waight of glory, how much are wee bound both to praise his mercy, and to hate the insolency of those men, who, besides all this, swelling in the proud conceit of their workes, will haue eternall life, which is his gift, to be their merite? nor onely that, but the worthines of their deserts to be so great, that

many

many of them doing God more seruice then can be sufficiently rewarded in their owne persons, deserue heauen, not onely for themselues, but for others too. These shipwracks of faith they haue made by reason of their inward pride.

33 The excessiue desire of outward pompe hath further-^{She desireth} more caused them to disdain the basenesse of Christ Iesus, and ^{excessiue} of his Apostles; to bee ashamed of the meane and low estate, ^{outward} wherein they liued; to make of their Deacons and Priests Cardinals, exceeding the Kings of the earth in glory; of their Bishop a Monarke, vnder whose foote the Emperour himselfe hath beene a footstoole, whose stirrop the greatest Soueraignes haue scarce beene deemed worthy to holde, at whose bridle Kings haue attended as seruants, that the words of the Preacher might be justified, *Folly is set in great excellency, and the rich set in the low place. I haue seene seruants on horses, and Princes walking as* ^{Eccles. 10.} *seruants on the ground.*

33 This pompe cannot bee maintained with nothing, it ^{Shee maintai-} must haue strong sinnewes. And therefore whatsoeuer mans ^{neth it by vile} wit might possibly deuise for gaine, they haue both found it ^{merchandise.} out, and put in vre: setting Offices, Masses, Prayers, Pardons, Sacraments, Heauen and Earth, all the treasures of the house of GOD to sale, if wee may tearme it the house of GOD, which they haue made a shoppe of so vile merchandise. It were infinite to recite what huge summes of money they haue heeretofore, by religious pretences, euery yeere gathered within the compasse of this one Iland: What heapes then haue they raked out of other parts of Christendome? VVhich of-falls and profites if once men beginne, as heere, so in other Kingdomes also, to withhold from them; if men leaue off buying their wares any more, if things which are fat, and excellent depart, doubtlesse that Citie, which now is cloathed in fine linnen, and purple, and skarlet, which now is gilded with gold, and decked with pretious stones, and pearles, shall in one houre bee made desolate. This they know, and it maketh them carefull to maintaine whatsoeuer is commodious and gainefull to them. As for the glory of God, it is the least part of their care; nay, they care not how heynous sacrilege they commit in spoiling and robbing him of his honour.

She robbeth
God of the
honour which
he shuld haue
by Faith, In-
uocation, and
Obedience,
Heb: 10.

Prou. 28.

Psal. 33.

Psal. 46.

34 It is an honour vnto God, when all men by faith point their fingers, as it were, at Christ Iesus, naming him the onely Lambe which taketh away the sinnes of the world; when hee is acknowledged the onely mediatur betweene God and vs; when we confesse, that hee is that Priest according to the order of *Melchisedech*, which, hauing offered one sacrifice for sinnes, hath therewith, because it was a perfect sacrifice, consecrated for euer them that are sanctified; when our faith is so ascertained and grounded vpon his promises, that wee can bee *bolde as Lions*, assuring our selues that *the eye of the Lord is on them which trust in his mercy, to deliver their soules from death*, as the Prophet witnesseth. But how doe they giue vnto him this honour? who haue deuised so many waies to take away sinne, besides the bloud of the Lambe of GOD? who, as though we might not be bold *to enter into the holy place by the new and liuely way which he hath prepared for vs through the vails, which is his flesh*, or as though there were some others, without whom the Father in him is not pleased, some others more willing to heare our requests then hee who gaue himselfe to death for our sakes, haue made their intercessors infinite in number; and as though his sacrifice were so vnperfect, that by being once offered it could not perfectly consecrate those which are sanctified, renew their oblations day by day; finally, as though the Prophet were ouer presumptuous which saith, *God is our hope, and strength, and helpe, therefore will not we feare*, goe about by all meanes to strike a seruile terror into the hearts of the faithfull, to keepe them alwaies waue- ring and doubting, to take away all assurance of the mercy and fauour of God towards them: which when wee haue lost, what courage can wee haue to withstand the fiery assaults of Sathan? what comfort or consolation in the middelt of those sharpe and bitter conflicts, which we must endure, if wee will liue godly in Christ Iesus.

35 It is an honour vnto God, when his Name onely is called vpon, when we worshippe and fall downe before none but him. This honour hee getteth not at their hands, which haue gorten to themselves legions of Angels, to whom they pray, and millions of Idols, which they daily adore. Their differences
be.

betweene an Idoll and an Image are but shifts. Call them what yee will; They are similitudes of things in heauen, or things in earth, which is sufficient to condemne them of Idolatrie that worship such things. Their distinctions betweene the honour which they giue to Images, & the worship which they do to God alone, may serue to bleare the eyes of mortall men: But the eternall God doth know, that they honour creatures with that honour which is forbidden them in the Law: that they bowe downe to them, and that they serue them.

Exod. 10.

36 It is an honour vnto God, when reuerence and obedience is shewed vnto his Law. But is this performed in that Synagogue, where he sitteth which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped; making himselfe supreme Iudge of all Nations, requiring his owne words to bee heard of all men as the words of God; be-reauing Magistrates of their lawfull power; exempting his Clergie from the ciuil sword, what villany soeuer they commit; changing at pleasure the gouernment of Christ established in his Church; dispensing with sinne, bee it neuer so directly against the expresse commandement of God; forbidding his Clergie marriage, vnder colour of seuering them from the world, but indeede to ease them of such cares and troubles as are necessarily joyned with that honourable Estate which God commendeth, and both secretly with Concubines, and openly in stews permitting them fornication, which God doth hate? Seeing therefore that this their Synagogue is nothing but a sinke of all vncleannesse, seeing that all their indeuours tend to no other end, but onely to the aduancement of themselves, the dishonor of God, and the disgrace of Christ, doubtlesse they are not, they cannot be the men which minister the waters of eternall life vnto thirstie soules.

37 Now that we haue seene both the ground, and the end, The third as well of that faith which wee professe, as of the doctrine difference be- which is helde by them who are deadly enemies to vs and twene true our profession; It remaineth that a word bee spoken of the Christianitie and Poperie, meanes which are vsed on both parts, to set forward that is in the for which we strue. Touching our selues, as the marke which meanes and wee shoote at, is to set vp the Kingdome of Christ Iesus, manner of a Kingdome which is not of the world; so the meanes proceeding:

which herein wee vse, are not worldly, but altogether heavenly and spirituall. What the proceedings of the Gospel hath beene, yee are not ignorant; yee know very well, how without force, without crueltie, without trecherie & deceit, without all wisdom of flesh and blood, in naked simplicitie, in truth uncoloured, and, as the Apostle speaketh, in foolishnes of preaching wee haue laboured to prepare you for one husband, to present you as a pure virgin to Christ, not outwardly arrayed in purple and skarlet, gilded with gold, pretious stones, and pearle, like the strumpet that sitteth vpon many waters; but, like the spouse of *Solomon*, glorious within, full of Christ, rich in faith, and in good works, fulfilled with knowledge of his will in all wisdom and spirituall vnderstanding, strengthened mightily in the inward man, rooted and grounded in sincere loue, inabled to comprehend with all Saints what is the bredth and length, depth and heighth of the loue of Christ, strengthened with all patience and long suffering, blessed with all spirituall blessings in heavenly things.

28 Contrariwise, they desiring no such thing, but seeking to build an earthly Kingdome for themselves, vse the means which are fittest for that purpose. They feede mens eyes with all glorious and glittering shewes, they inuent to themselves Instruments of Musicke to delight the eare; but of the worke of the Lord, of preaching the Gospell, of instructing the heart, of building the faith, of exhorting and comforting Gods people, who seeth not how little regard they haue? They keepe men occupied alwaies in corporall and bodily exercise, which profiteth little: But are they carefull to traine men vp in the knowledge of Christ, which is eternall life? in true godlinesse, which is profitable vnto all things, which hath the promise of the life present, and of that which is to come? No, their practise from time to time doth shew that most prophane and godlesse men onely siding themselves with the Church of *Rome*, and defending by all means the Popes honour, may both be counted as Catholikes, and euen canonized as Saints among them. If they passe the daies of their life lewdly, after death, at a reasonable price, they may purchase rest for their soules. If their hearts be set vpon adultery, incest, theft, murder, consider the holy Father for his Parchment and Lead, and

what:

what more easily graunted in the Court of *Rome*, then full and free libertie to commit sinne? Hence it commeth to passe, that as euery man is most licentiously bent, so hee joyneth himselfe most willingly to the Church of *Rome*, and warreth most earnestly for that faith, which faith, if the rich men of this world be for the most part ready to embrace, what maruell is it? For whereas Christ hath said, *It is hard for a rich man to enter into heauen*, their doctrine and practise maketh the way expedite onely for the rich: but by the way which they teach, for a poore man to enter into the Kingdome of heauen, it is a hard matter. It were too much to recite all the meanes whereby that Kingdome of darknesse hath growne; it were a thing too full of horror, to discourse of all the trecheries, poysonings, murderings, massacres, which they haue vsed to maintaine their power, neuer any tyrant in the world more. Did Christ, did *Peter*, did the blessed Apostles, thus subdue and conquer Nations? Did they thus enlarge the Kingdome of God? As verily as he doth liue, it is not the goodnesse of their religion, but the strength of their faction, and the wilinesse of flesh by which they stand.

39. Wherefore briefly to conclude this matter, and in few words to knit vp that which remaineth; I haue, as you see, set before you life and death, truth and error, wholesome food and noysome poyson. If yee tender the safetie of your owne soules, be not as children readie to take whatsoeuer is offered you; learne to judge betweene good and euill; lay not out money for that which is no bread; spend not your labour in that which cannot satisfie; come to the waters whereunto God calleth you.

40 The manner of comming is set downe by the Prophet in many words: the summe of all is this: Wee must not giue eare vnto lying spirits; *Heare not the words of the Prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne heart; and not out of the mouth of the Lord: turne away your eares from such, and hearken vnto me*, saith the Lord. *Hearken diligently*, carefully, attentiuely. The word of life is of power and strength to saue your soules: But if yee be as vessells that leake, and runne out, how should the doctrine of saluation profite you? This foode, refusing all other, wee

3.
After what
sort men must
come to the
waters of life.
Ierem. 23.

are exhorted both to take, and to *eat*. If sinners, heretikes, enemies of the truth, say, Come with vs; shunne them, turne away y^e ur feete from their paths, offer not you their offerings of blood, present not your selues in their temples, taste not things sacrificed vnto their Idols, *Eate that which is good*. Labour not for the meate which perisheth, much lesse for that whereby men perish: but labour for the meate that endureth to euerlasting life, which meate the sonne of man shall giue you. for him *hath God the Father sealed*. He is the bread of life, his flesh is meat indeed, and his blood is drinke indeede, his word is the power of God vnto saluation, his Sacraments are seales of righteousnes by faith, in him are all the treasures of peace, joy, rest, comfort; no eye hath scene, no eare hath hard, no heart hath conceiued the things which are hidden and laid v^p in him. Whereupon if we feed in such sort that *our soules* take joy, pleasure, and *delight in fatnesse*, then the fruit which hereby we shall reape is this.

4.
What commodities such
as come shall
recciue.

41 *Your soule*, saith God, *shall liue and I will make an euerlasting covenant with you, euen the sure mercies of David*. What? Shall they then which harken vnto him, and put their trust in his mercy, deliuer their liues for euer from the hand of the graue? Shall they liue, and not see death? There is a first and second death: the one only seuereth the soule from the body for a time; the other tormenteth, first the soule seuered, and after ward both body and soule for euer. The second death shall not touch them of whom the Prophet heere speaketh. But of the first *Iob* hath said, *Death is the house appointed for all the lining*. Wherefore God doth not promise to prolong the daies of his children continually here on earth, but his promise is, that their soules shall liue. For touching outward things, wee cannot certainly judge the hatred or loue of God by them. In these externall euents, *The same condition is to the iust and to the wicked, to the good and pure, and to them that are polluted, to him that sacrificeth, & to him that sacrificeth not. As is the good, so is the sinner; he that sweareth, as he that feareth an oath. How dyeth the wise man? Euen as the foole*, saith the Preacher. Nay, one is wicked, and liueth in ease & prosperitie; another feareth God, and dieth in the bitterness of his soule: they sleepe both in the dust together, the wormes couer them both alike. This onely is the difference, *The wicked is kept*

Iob 30.

Eccles. 9.

Iob 31.

to the day of destruction, & shalbe brought forth to the day of wrath. But the iust shal liue by faith: his soule shal liue. The foundation from whence this life floweth is that couenant which was made with *Dauid*, *I will set vp thy seede after thee, which shall proceede* 2. Sam. 7. *out of the body, & I will stablish his kingdome, he shal build an house for my Name, and I wil stablish the throne of his kingdome for euer.* Now as *Dauid*, so the children of *Dauid* after him fulfilled their daies, and fell asleepe: the throne of *Dauid* was not established in them for euer. But of Christ, the Angel of the Lord hath said, *The Lord shall giue vnto him the throne of his father Dauid, & he* Luke 1. *shal raigne ouer the house of Iacob for euer, & of his kingdome shall be no end.* Wherefore in Christ this couenant with *Dauid* is fulfilled. The mercies which were promised vnto *Dauid* are the benefits; & as the Apostle termeth them, *the holy things* which Acts 13. we receiue by Christ Iesus. This couenant is eueralasting. *If, saith God by the Prophet Ieremie, you can breake my couenant of the* Ier. 33. *day, and my couenant of the night, that there should not be day and night in their season, then may my couenant be broken with Dauid.* As the couenant made with *Dauid* is eueralasting, so the mercies therein contained are sure. Of the sure mercies of *Dauid* thus he speaketh in the Booke of *Psalmes*. *Mine hand shall bee established with him, and mine arme shall strengthen him, the enemy shall not oppresse him, neither shall the wicked doe him hurt, but I will destroy his foes before his face, and plague them that hate him, my mercy will I keepe for him for euermore, and my couenant shall stand fast with him.* The couenant made with *Dauid* is made with vs, his mercies are our mercies, if so bee wee performe that which heere is required at our hands. If wee hearken diligently vnto him that cryeth, *Come to the waters*, if we cleaue fast vnto his truth, if we embrace his promises with joy, eating that which is good, shunning and loathing that which is euill, surely his hand shall bee established with vs as with *Dauid*, his arme shall be our strength, the enemy shall not oppresse vs, neither shall the wicked doe vs harme: but God shall destroy all our enemies before vs, and plague them that hate vs, his mercies he shal keep towards vs for euer, his couenant shal stand fast with vs, our soules shall liue, he shall make an eueralasting couenant with vs, euen the sure mercies of *Dauid*. Which mercies the God of all mercie grant vs.

vnto whom with the Sonne, by whose blood they are purchased; together with that glorious Spirit, which hath sealed in our hearts full assurance that they cannot faile, bee honour and glory for euer and euer, *Amen.*

A Sermon preached before the Parliament
at WESTMINSTER.

I. SAMUEL 12.

Verſ. 23. *Bethis ſin againſt the Lord far from me: that I ſhould ceaſe to pray for you. But I will ſhew you the good, and the right way.*

24. *Therefore feare you the Lord, and ſerne him in the truth.*

Theſe of
Parliaments.



Iſtories, as well ſacred as profane, at large recorde, that good Princes haue euer vigilantly looked into the ſtate of the Common-wealth, which is their charge; and perceiuing diſorder, or foreſeeing danger, haue ſpeedily cauſed conſultation to be had, as well for the reformation, as for the preſeruati- on therof. In which conſultation, three eſpeciall-things are com- monly offered to conſider of: The ſtate of Religion; the ſtate of the Prince; and the ſtate of the Common-wealth. Three moſt neceſſarie things to bee regarded, and provided for. If Religi- on bee not ſound, mens ſoules cannot bee ſafe; if the head be not preſerued, the body of neceſſitie muſt decay; if good gouernment want, the Common-wealth falleth into con- fuſion. Our Prophet, that good Prince and ruler of the people, in the great aſſembly of the *Iſraelites*, remembred vnto them theſe ſelfe-ſame things, as by the words which I haue choſen to treat of, it will appeare. Our *Samuel*, our good and gra- tious Gouvernour, mooued with like affection, hath called this honourable and high Court of Parliament for like ende. Where-

Wherein, that things well intended may the beter proceede, and take best effect, let vs in our prayers craue helpe and assistance from aboue. Wherein let vs not forget Christs vniuersall Church, this particular Church of *England and Ireland*, the Queenes most excellent Maiesty, our Soueraigne Ladie and chiefe Gouvernour, that God remembering vs in his mercie, may grant her Maiesty a long happy life, with the increase of all godly honour and felicity, to the great praise of his name, and great good of his Church. Let vs also remember in our praier the honourable priuy Counsell, the Clergie, the Nobilitie, with the whole people of this Realme: that God may grant every one grace in his calling sincerely to serue him. And especially at this time, let vs call vpon God for wisdom and grace from aboue, that in this consultation of Parliament, all private affections and respects to our owne commodities laide aside, Gods glorie and the good of his Church and this Commonwealth, onelie and sincerely may bee sought. For these, and grace, let vs pray vnto God; as our Sauour Christ hath taught vs, *Our Father. &c.*

2 The better to conuey my selfe to the matter which I haue in hand, I shall craue leaue that I may speake somewhat of this Princely Prophet *Samuel*: who descending of noble parentage, was by his mother consecrated to the ministry. Of which calling though Christ himselfe thought so highly, and honourably, that refusing to be a King, hee chose the office of a Minister: yet, so peruerse is the iudgement of the world, that they thinke no condition more base or vile. The Minister with his master Christ is contemned: this holy office is become odious: *All men seeke their owne*, and serue themselues: it is accounted slavery to serue the Lord.

Things to bee considered in the person of *Samuel*. He was a Minister. *Iob. 1. 6.*

3 *Samuel* was called of God to be a Magistrate: wherein hee was so faithfull and vpright, that his aduersaries were forced to iustifie his doings, and to beare him record that hee neither was a bribe-taker, nor an extortioner, nor one that had iniured any man. It were wel with our Commonwealth, if all officers could cary away the like testimony. But euil subiects can not away with good Magistrates. The prodigall, which haue consumed their substance in lewdnesse and vanity, long for a change: supposing that their state wil be bettered thereby, & perswading themselves

He was a godly magistrate; yet misliked by them over whom he was placed.

selues that it cannot be made worse. *All change is perilous*, and an old saying it is, *Seldome comes the better*. A better this people could hardly haue had: yet so vnquiet and discontented they were, that (the good and peaceable gouernement of *Samuel* notwithstanding) they misliked their present state, and desired an other gouernour to be giuen them. The worthy magistrate *Moses* was muttered against: The noble king *Dauid* for a time deposed: our faithfull *Samuel* reiected. Behold the hard state of good Princes, who are for the most part rewarded with great ingratitude. *Moses* deare cousins became his deadly enemies: *Dauids* familiar friends became his most fierce and violent foes: *Samuel* was reiected of such as hee most fauoured. *Crysippus* obseruing the course of these things, saith that, which experience proueth true: *Thou shalt be sure if thou gouern amisse, to purchase Gods; if well, the peoples anger and displeasure*. The daunger of this office by reason of the great ingratitude of the people, made *Moses* say to God, *Send whom thou wilt send*. It caused *Demosthenes* rather to wish banishment, then place of gouernement: and *Themistocles* to preferre Hell it selfe to the iudgement seate. When *Antigonus* should put on a royall Diadem, he brake forth into this speech, *O cloth of more honorable then happy estate: wherewith if a man were so thorowly acquainted that hee could tell the number of cares and miseries wherewith thou art fraught, he would not stoupe for thee, though he might haue thee for the taking vp*. Wherefore it greeued not *Samuel* to bee eased of so heauy a burthen: but God was much greeued, to see so great disgrace offered to his annointed. *They haue not reiected thee, but mee*, saith the Lord: To dislike and cast off a good Magistrate, is to dislike and cast off God: because *all power is of God*. God in his wrath for godly *Samuel*, gaue them wicked *Saul*. I pray God in his iustice serue all such alike, as seeke after such change, as cannot submit themselves with louing and obedient hearts, to the good gouernement of worthy *Samuel* their naturall Prince, their good and faithfull magistrate: whom for conscience sake they ought to honour and obey.

Exod. 15.
2 Sam. 17.

Psal. 70.
Crysippus.

Exod. 2.
Demosthenes.
Themistocles.
Valer. Max.
lib. 7. cap. 2.

1 Sam. 7.

Rom. 13.

He was both a
Prophet and
a Prince
Leu. 16.

4 *Samuel* was both a Prophet and a Prince, a Minister and a Magistrate: So was *Melchisedeck*, *Moses*, *Dauid*, *Christ*. Hee had neede to be a rare man that should wel answere sundry offices,

ces. VVhen Redderationem, giue a count commeth, then one of-
fice such as the least of these, will bee thought a burthen heavy
ynough for any one, besides these, to haue borne: But the mat-
ching of these two offices doth teach, what agreement, loue,
& liking should be between these two officers. They are Gods
two hands to build vp withall the decayed wals of *Ierusalem*. If
the one hand set forward, and the other put backward, Gods
work will be ill wrought. The wisdom of God matched *Moses*
and *Aaron*, two brethren; the one the minister, the other the
magistrate: that knit together in brotherly loue, they might la-
bour together with both handes for the furtherance of Gods
building. VVhen the word and the sword doe ioyne, then is the
people well ruled; and then is God well serued So long as king
*Ioa*s and the good priest *Iehoida* liued together, God was serued
according to his word; the priest rightly counsell'd, the king
gladly followed.

Exod. 40

2 King. 12.

5. *Samuel* zealous for the glorie of God, and carefull for the
Common-wealth, preacherh to the Parliament assembled after
this sort; *Be this sinne against the Lord farre from me, &c.* Where-
in first, hee putteth the Ministers in minde of their duty; se-
condly, hee telleth the Prince and people of their office: last-
ly, hee sheweth if they doe it not, what punishment will
followe.

Things con-
tained in the
words of Sa-
muel.

- 1 The dutie
of the mini-
ster.
 - 2 The dutie
of the Prince.
 - 3 The dutie
of the people.
 - 4 The punish-
ment if this
dutie be not
performed.
- Samuel* zea-
lous in Gods
cause, but
milde in his
owne.

1 Sam 15.

6 *Samuel* reiect'd & put from the office of a magistrate by this
froward & rebellious people. yet was not so froward himself, as
to forsake the office of a minister. Neither minded he to reuenge
this wrong offer'd him, but with a milde minde, he was content
not onely to pray for them, but to teach them faithfully, and lo-
uingly to admonish them. A pattern for all princes to be milde in
their owne matters, yet earnest & zealous in the quarrel of God.
He praied for the people his enemies; the cause was his own: he
tooke the sword in his hand, and cut king *Agag* in peeces; the
cause was Gods. *Moses* in his own cause was a man most milde,
he quietly suffer'd wonderfull wrongs: but when he perceiu'd
Idolatrie committed, Gods glory comming into question, hee
with his partakers for worshipping of that calse, put to the
sword three thousand men. Christ our Sauour and Master suf-
fered, though vnderferuedly, yet meekly at reproof, yea reproch,
yea death it selfe: but when his fathers cause came in hand,

Exod. 32.

Iobu. 2

that

that the house of God was made a denne of theeves; he bestirred him with his whippe, coursed those symoniackall chopper^s and changers, buyers and sellers out of the Temple, and made hauocke of whatsoeuer they had.

By his owne example hee giueth ministers to vnderstand that it is their duty to Pray & to Teach.

His praier was earnest, as appeareth by his words, *Bee this sinne farre from me that I should cease to pray.*

Luk. 11.

Psal. 6.

2. Paral. 33.

Exod. 31.

1. Sam. 1.

Plutarch.

Math. 15.

He praied for the Prince & the people.

1. Tim. 2.

7 This milde and zealous *Samuel*; zealous in Gods cause, and milde in his owne, first by his owne example putteth the Ministers in minde of their dutie: in whom hee requireth two things, as principall points concerning them; To pray, and to teach. *God forbid that I should sinne against the Lord, and cease praying for you: I will shew you the good and right way.*

8 Christ that good pastor, was earnest in praier for the people, *Holy Father keepe them*: yea for his enemies, *Father forgive them*. *Paul* (the good Apostle) *prayed without intermission*. *Iames* (the good Bishop of *Hierusalem*) made his knees as hard as the hooft of a Camell with continuall praying. Our good Prophet *Samuel* thinketh it a great sinne not to pray for the people. *Abfit a me hoc peccatum*, Bee this sinne farre from mee. *Christ, Peter, Paul, Ieremie*, prayed with many teares. God is delighted with an hearty prayer, both in the Minister, in the Prince, and in the people. Christ was so seruent heerein that hee sweat water and bloud. King *Dauid* in his earnest praier, nightly watered his bed with teares. The *Israelites* in *Babylon*, in powring out their hearty prayers, powred out also teares abundantly. *Moses* was so earnest with God in his prayers, that God said vnto him, *Why dost thou hold me?* *Anna* was so eager, that she powred out her very heart before God in prayer. The very *Ethnickes* would not dally with their false gods in prayer. *Plutarch* reporteth, that when they met in the house of their Idols to pray, one openly pronounced, *Hoc agite*; Doe this. Talke not, trifle not, let not your mindes wander. Doe that yee come for. For *Prayer is the lifting up of the minde to God*. And Christ complaineth of this lippe-labour: *This people honour mee with their lippes*. GOD seeth thy heart, and hee requireth it.

9 The persons for whom *Samuel* did pray are specified in the latter end of his speech. For to whom saith hee, if yee doe wickedly ye shall perish, both you, and your King; for them, that they might not doe wickedly he prayed. We must pray first for kings, & all that are placed in authority: that God may giue them

vnder-

understanding hearts rightly to rule; faithfull counsellors, from whom they may receiue wise and graue aduice: careful mindes, to put good counsels in execution. Euill counsell giuen and followed, hath wrought much woe to many Princes, and vtter ruine to sundrie Common wealths. King *Hanan* hearkned to euill counsell, and executed it: but it turned to the confusion of him and his people. *Absolon* likewise followed *Achitophels* wicked counsell: and destruction likewise followed them both. *Solomon* he gaue care to foolish women, and followed their idolatrous deuices: whereby he procured to himselfe the wrath of God. *Roboam* reiected the counsell of the graue and wise, and followed the light and lusty deuises of young braines: but it spoiled him of the most part of his Kingdome. *Zedechias* would not heare the good counsell of *Jeremie*, but gaue care to the euill aduice of his bad counsellors: which in the end, turned to his confusion. Happie is that Prince, that hath wise and godly counsellors: and thrice happy that will follow them. Then may the people liue a quiet and a peceable life, in all godlinesse and honesty. *Samuel* praised for the prince, and the people. This is one principall part of the Ministers office.

10 The other is to teach. If I teach not, woe woorth mee, saith *St. Paul*. But what is it that the Minister should teach? The Pope to be head of the vniuersall Church? No, that Christ claimeh as his owne right. To abstain from marriage and meate, as not lawfull to be vsed? That *St. Paul* termeth the doctrine of deuils. Shall we teach purgatory, and prayer to the dead, or for the dead? But *St. John* teacheth, that we are purged by the blood of Christ. And God commandeth vs to call vpon him in our prayer. Other commandements haue we none. To be short, shall we teach the doctrine of men? Then all our worshipping of God shall be in vaine. *Samuel* therefore telleth vs what wee shall teach, namely, the good and right way. *Esay* speaking of Gods word saith, This is the way, walke in it. The Prophet *Jeremie* hath the like, Stand vpon the waies and see, and inquire of the olde way, which is the good waie, and walke in it. VVe ought to walke in the olde path of Gods ancient word, For that is the good and the right way. Ye shall not doe that which seemeth right vnto you. But what I command, that onely doe; neither adde, nor detract any thing. Christ taught not his owne waies, but the

2. Sam. 10.

2 Sam. 20.

1 King. 1.

1 King. 12.

Ier. 38.

The next duty of the minister is to teach; not what they list, but the good & right way.

Col. 1.

Eph. 4.

1 Tim. 4.

1 John. 1.

Matth. 15.

Esay 30.

Ier. 6.

Deut. 12.

John. 14.

waies of his Father. *The words which I haue spoken are not mine, but his that sent me, the Fathers.* Saint Paul durst not teach any other thing, then what he had receiued of the Lord. Yea he curseth the very Angels of heauen, if they teach any other way, then that which hee had already deliuered, as right and good. It is the office therefore of the Minister to teach the word. *He that speaketh, let him speake as the word of God.* The good Emperour *Constantinus* was so carefull of this, that hee required of the Synode ouer which he was set, to decide matters of religion, that they should order all things by the book of God, which booke hee placed for the same purpose in the midst of them: and what the Bishoppes in Synode did so conclude to be godly and behoouefull; that he did ratifie and confirme.

1 Cor. 11.

Gal. 1.

1 Pet. 4.

Such as doe
not this work
should not be
suffered to
beare this
office.

Zach. 11

Ahs 1.

1 Reg. 2

II The Ministers, you see, should teach the right way. Hee which beareth that name, and performeth not this office, is but an *Idoll*: *Let another take his Bishopricke.* Such drones were better smothered, then suffered in that hieue, where none should liue that will not labour. Such as sowe not, why should they reap? Neither is it any new thing to cast out vnworthy ministers who cast off care of their dutie. *Solomon* deposed *Abiathar* the high Priest: and *Iustinian* depriued *Syluerius* & *Vigilius* Bishops of *Rome*. These are good presidents for Princes in like case to followe.

Punishment
due vnto such
as teach waies
contrarie to
that which is
good & right.

Deut. 13.

1 King. 18

2 King. 10

12 Againe, such as teach, but teach not the good and right way; such as are open and publike maintainers of errors & heresies; such in the iudgement of God, are thought vnworthy to liue. *Falsus Prophetamoriatur.* *Elias* & *Iehn* did not think themselves imbrued, but rather sanctified with such blood, I haue no cruell heart, blood be far from me, I minde nothing lesse. Yet needs must it be granted that the maintainers and teachers of errors and heresie, are to bee repressed in euery Christian Common wealth. Such troublers of the quiet of the Church, such deceiuers of the people are at least wise, according to the ancient commendable custome of the Church, to be remoued from the ministry. It is no reason that the Church enemies should be fostered in the bosome of the Church. The Hystories of things done by good Princes and rulers in these cases, are so many and manifest, that I neede not trouble you with recitall

citall of them. *Amphilochius* the Bishop sharply reprinted *Theodosius* the Emperour, that he so long winked at *Arius*, and suffered him to spreade his pestilent heresie farre and wide ouer the bodie of the Church: The Emperour was not angry at the words of iust reproofe; but soorthwith banished *Arius*, and gaue him some part of his iust deserts. The ministers, what roome soeuer they haue in the Church of God, ought to pray, and teach the good and right way, or else to giue place to others that can and will. And thus much for the duety of the ministers.

13 It followeth, *Feare the Lord, and serue him in the trueth with all your hearts*. The Prophet in these words, putteth the Prince and people in remembrance of their dutie. Wherein double seruice is required: The seruice due vnto God, and the seruice due vnto the Common-wealth. The seruice which wee owe vnto God is feare; which feare is euer ioyned with loue, and for that cause called a sonne-like feare: to distinguish it from that seruile feare, the end whereof is desperation, as the fruit of the former is loue, which maketh not ashamed, feare God: for they which feare him shall not feeble his power. All things be naked and open before him. Hee doth see, and will iudge. Feare him therefore; but loue him too, who hath so loued thee, that he hath not spared his onely sonne, but giuen him to death for thee.

14 God putteth the heads in minde of this dutie: knowing that as they goe before, so the people will follow after. *Ieroboam* gaue euill example, and he made the people sinne. *Iosias* feared and zealously serued God; and the people did the like. *Quo modo reges Domino seruiunt in timore, nisi ea qua contra Domini iussa sunt religiosa seueritate prohibendo atque plectendo? Aliter rex seruit ut homo, aliter ut rex: ut homo, fideliter timendo; ut rex, leges iussa precipientes & contraria prohibentes sanciendo.* How doe princes serue the Lord in feare (saith St. Augustine) vnlesse with religious rigour they forbid and punish things wherein the statutes of the Lord are broken? The king serueth God as a man one way, and another way as a King: As a man by leading a faithfull life: As a King, by making lawes: such as enioyn things that are iust, and forbid the contrary. *Ezechias* did God the seruice of a king in destroying the groues and temples

The dutie of the prince towards God and the common wealth.

How Princes do serue God as princes.

2 Reg 23.
Aug. ep. 50.

2 Paral. 3.

2 Paral. 34.

Dan. 6

Dan. 3

temples of Idols, which were builded against the commande-
ment of God. *Iosias* did the like in reforming the Church; in
dispatching all Idolatry and superstition. *Darius* did God roy-
all seruice, when he gaue the Idoll into *Daniels* hands, and cast
his enemies into the denne of Lyons. *Nabuchodonazer* did the
like, when by strait law he commanded that none should blas-
pheme, but that all should serue the God of *Sydrach*, *Mysach*,
and *Abednago*. Heerein Princes doe rightly serue God as
Princes, when to serue him they doe such things, as *unlesse they*
were Princes they could not doe.

The first
point of king-
ly seruice vn-
to God is to
purge his
Church,

15 The first point of Kingly seruice vnto God is to purge
and cleanse his Church. Christ teacheth this, by that which he
did at his entring into that foule defiled Temple at *Ierusalem*.
It appertaineth to Princes, to Magistrates, to them which are
now assembled in this honourable Court of Parliament,
by all good meanes and lawes to see Gods house made
cleane: that it may bee the house of prayer, and not a denne
of theecies.

From false
doctrine and
Idolatrie.

2 Paral. 15.

16 First it must be purged from all false doctrine: from all
Idolatrie and superstition. The good kings, *Ezechias* & *Iosias*
were carefull in this behalfe. They could not abide Idolatrie to
be committed, or God to be blasphemed within their domini-
ons. It had beene hard to haue purchased such a thing as a
Masse at *Moses* hands with a masse of money. That zealous
Prince King *Asa* deposed *Maacha* his Grandmother wholly
from all gouernement, for setting vp a foule Idoll in a groue.
He, that dealt so sharply with his grandmother for this, surely
would in no case or respect, haue tollerated a blasphemous
Masse in his reformed Church and Kingdome. The euill which
others doe by our sufferance is ours. Wee doe it when wee
suffer it to bee done. Princes, to please Princes, may not dis-
please the Prince of all Princes. Feare the Lord, and serue him
in zeale, and in truth; cast out of the Church of *England*, all le-
uain of blasphemy and idolatrie. So shal you glorifie God,
and he shall glorifie you. *Pauls* heart was set on fire, his spirit
was kindled within him, when he sawe the Cittie of *Athens* gi-
uen to Idolatrie. Ye know the history of that worthy man *Mar-*
tathias. VVee pray daily, *Hallowed be thy name*: but with what
minde, if wittingly wee suffer his name to bee prophaned and
blasphemed:

1 Sam. 2.
Act. 17.

1 Mat. 23

17 Feare the Lord, purge his Church, remoooue all stones From occasi-
of offence out of his vineyard. S. Pauls rule is, *Let all things in* ons of offence
the Church bee done seemely: What that seemeliness is, he him- 1 Cor. 14.
selfe expoundeth in these words, *Let all things be done vnto edi-* 1 Cor. 14.
fication. The primitiue Church, casting away Iudaicall, and hea-
thenish rites, was simple in her ceremonies. The Pope hath pol-
luted, and burthened the Church with both. VVe may haue no
other then such as are comely, and serue for the furtherance of
true Religion.

18 The Church had need to be purged of another enormi- From Simo-
tic, or else it cannot be safe. The sinne of *Magus* must be remoo- nic.
ued. This disease spreadeth farre. Patrones gape for gaines, and
hungriefellowes, vtterly destitute of all good learning, or god-
ly zeale, yea, scantily cloathed with common honestie, hauing
money, find ready entrance into the Church. These are the cues Iohn 10.
and robbers, they creepe into the Church of Christ by stealth.
They are not called of God, as *Aaron* was. This sinne is vnuer- Heb. 5.
sally complained of. Surely, if symoniacall affection haue cor-
rupted the heart of any Bishop, (as some will not let openly to
say) it were not amisse if his heart were giuen him in his hand.
He is easily dealt withall if he be disbishopsed. If the lot fall on
the lay man, the losse of his patronage is but a light punishment
for a fault so heynous. But whosoever is this money man, I will
say vnto him in the words of S. Peter, *Thy money bee with thee* Acts 3.
unto perdition. Shifts are but shifts in these matters. It is all one
to goe plainly to worke with *Indas*, *What will ye giue me?* and to
giue thy patronage to thy seruant to sel, and so to diuide Christs
coate betweene you. *Ambrose*, in his booke *de pastore*, seemeth *Ambrosius*.
to touch Bishops of his time with symonie; saying, *Quod dedit*
cum Episcopus ordinaretur, aurum fuit; & quod perdidit, anima
fuit: cum alium ordinaret, quod accepit, pecunia fuit; quod dedit,
lepra fuit. That which he gaue when hee was ordained Bishop,
was gold: and that which he lost was his soule: That which he
tooke when he ordayned another was money, and that which
he gaue was a leprosie. This is the hole whereat so many vnfit
and vnworthy persons haue crept in. *Lay not thy hands on any* 1 Tim. 5.
man quickly, is worne out of remembrance. Such as cannot
feede the flocke, are now dispensed withall to be owners of the
flesse. God no-doubt will finde out the fault, and the bloud of
D such

such as perish will be required at some bodies hands, God grant speedie reformation herein. Such in authoritie, as truely feare God, will purge his Church from false doctrine, from idolatrie, from superstition, and from simony.

The next point of princely seruice to God, is to prouide that his people may be taught the way of saluation.

Mat. 28.
1 Tim. 2.

19 The next point of Princely seruice done to God, is to nurse the Church with wholsome food, till we all grow vp to a perfect man in Christ Iesus. That this foode may be ministred, that this word may be preached euery where, to Gods people; good Princes, and such as are in authoritie must take speciall care. For this is truely to serue and feare God. It is not enough that Princes and Magistrates embrace the Gospell, that they feede vpon the food of saluation themselues; but they, as heads and Pastors, must see this bread broken and deliuered to the people. Christ had care of all the people, and sent his Disciples abroad with this charge. *Goe your waies into the whole world.* The will of Christ is, *that all be saved, and come to the knowledge of the truth.* The preaching of the gospell is called the Kingdome of Christ. For by that meanes Christ is planted, groweth, and raignteth in the hearts and soules of the people. If the flocke want their Pastor, and, by reason thereof, through famine perish; doubtlesse that blood of soules will be required, Lawes prouide for many matters of small importance. This waighty matter of mans saluation is not lightly to be passed ouer. The haruest no doubt is great, many willing to heare the word: few there be that labour, but many idle lookers on, who take the wages, but either will not, or cannot worke. They haue learned of the euill steward to play the thiefe: both to rob their Master Christ of his glorie, and the Church of Christ of their saluation. But woe be to those shepheards which feed themselues, and suffer the flocke of Christ to want their meate.

Luke 10.

Luke 16.

Prouision to be made for teachers to that purpose.

1 Tim. 5
Apoc. 2

20 The want of reward hindereth this worke. But this will be answered. Some haue enough, and some haue too much. I am acquainted with these speeches: but let me say againe: A great sort haue too little, and some that are worthy to haue, haue at all nothing. No man hath too much that well doth his duty: for he is worthy of double that honour which he hath. And he that can iustly be charged with want of dutie, let his candlestick in Gods name, and for Gods sake be remoued. Now if it be alleged, that if equall diuision were made, all might be suffici-

ently provided for : But who shall make the diuision ? There is cause, why men may thinke it scant safe for the Church of Christ to put her patrimonie to arbitrement : least, while diuision be pretended, some *Quintus Fabius* adiudge a good part thereof to the Senate of *Rome*. *Rome* hath robbed Christ of his honour ; and, by impropriations, giuen his patrimonie to idle fat Monkes to feede vpon. We haue restored Christ to his honour and dignitie : but we still hold from him his lands and liuing, like a ward. The Ethnicke, and Idolatrous Priests of *Egypt*, of *Iupiter*, of *Baal*, of *Bel*, were liberally provided for. The Priests of *Aaron*, the Scribes and Pharisees, the Monkes, Friers, and sacrificing popish Priests were in high authority, and had the wealth of the world. Shall Idoll service be preferred to the true seruice of God? Shall false Prophets be better regarded and rewarded then true Preachers ? Then iust is our condemnation. For we shew, that *light being come into the world*, we loue it not so much as they loued darkenes. The Gospell hath euill lucke : it is neuer preached, but the patrimony thereof is pinched. Such as will pretend the Gospell, and labour to pull away the patrimonie of the Gospell, may well professe Christ in words, but they denie him in their deeds. Cic. de Off. lib. 1
Iohn 3
Tit. 1

21 As the Ministers are to be provided for, that the word may be preached : so the people must be brought to conforme themselves to the thankfull receiuing thereof : that from thence they may learne truely to serue and feare God. And this care also pertaineth to godly Princes, and good Magistrates, to provide good lawes for the same, and to see those lawes put in execution. Although conscience cannot be forced; yet vnto external obedience, in lawfull things, men may lawfully be compelled. God the great King, who worketh all things well, sent forth his officers to compell men to come in, and eate of his great supper. Hereupon *S. Augustine* saith; *Qui compellitur quò non vult, cogitur; sed, cum intrarit, iam volens pascitur*. He that is constrained, is driuen whether he would not goe willingly: but when he is entred by constraint, then he feedeth with a good will. *Paul* neuer embraced the gospell vntill he was cast off his horse stat vpon the earth : and then he cried, *Lord what wilt thou haue me to doe?* It is profitable for men to be constrained vnto those things which are good. And as it is profitable for them to be constrained, so is it a thing very reasonable to constrain them. The people to be constrained to hear, what. soeuer they pretend to the contrary:
Luke 14;
Aug. epist. 104
Acts 9.

For why should not the Church enforce her lost children to returne to saluation: if lost children enforce others to turne to destruction? Seeing that the whole seruice in our Church is no other then Gods written word: as there can bee alleadged no just cause, why any man should withdraw himselfe from this word; so appertaineth it vnto Princes that feare God, within their dominions, to compell euery subiect to come and heare this word, lest the Church by this euil example should be greatly offended. Gods causes are zealously to be seene vnto: and the winning of mens soules is religiously to bee sought. And thus much briefly touching the seruice of God: To see the Gospell euery where preached, the Ministers provided for, and the people compelled to come heare the word. This is the feare of God which *Samuel* requireth.

The dutie of
the prince to-
wards the
Common-
wealth.

22 Whereunto must be added a speciall regard to the Common-wealth. It is commonly saide that the Common-wealth is fore diseased, and that euery member of that body seemeth to be grieved. Remedie would be sought in time, lest remedie come too late. But I am no Phisition for that body, and therefore is it not fitte for mee to minister any medicine to it. But I shall pray for the health thereof, and set it over to such as haue skill and can helpe. The care of the Common-wealth chiefly appertaineth to the head of the Common-wealth, who is *Patris Patria*, the mother of this sicke child. It is required at our hands to feare and serue the Lord in truth. That Prince doth serue God in truth, and indeede, which is carefull that the euill may be punished and repressed; and that the good may be defended, and aduanced. When generally all men are scene vnto, that euery man doe his dutie, then God is in truth and sinceritie serued.

With the
prince other
officers must
be ioyned, of
whose choise
how great
care should
be had.
Exod. 18.

23 The Prince is set as the head ouer the body; as the chiefe shepheard ouer the flocke. These titles are giuen to Princes and Gouvernors, to put them in minde, not onely of their honour and preheminence, but of their charge and office also. But the Prince cannot doe this alone, it is a burthen to heauy for one to weeld. And therefore he must, according to the counsell which *Iethro* gaue vnto *Moses*, Choose out of all the people men wise and fearing God, louers of the truth, such as hate couetousnes, and out of them make rulers ouer thousands, hundreds, fifties, and sennes, that they

they may sit and iudge the people at all seasons. Magistrates should bee chosen out of all the people for their worthinesse. It is vnmeet that such things as should follow deserts, bee procured by other sinister means. Magistrates should be wise men, furnished with learning, vnderstanding, good skill, and long experience; men that feare God, religious louers of his truth, fauourers of the Gospell, & of all such as liue in the feare of God; true and vpriight dealers, such as will stedfastly fasten their eies vpon the causes brought before them, and not regard the face of any man; lastly, haters of couetousnes, bribes, and rewards. Good Officers should thus bee quallified. And to the end that Magistrates may be such, it must be prouided that there may be choise of Officers without sale of Offices. It is not probable that hee which obtaineth such a roome for a price, will leaue it freely, or deale justly in it. A greater corruption then this cannot enter into a Common-wealth. For by this meane both the Prince and people are deceiued. To punish the euill, to maintaine the good, to ouerlooke the whole, and to choose and appoint forth worthy Officers for the gouernment of the Common-wealth, this is the duty of a Prince that feareth God. That Prince which doth this, serueth God in truth.

24 *Homer bringeth in Iupiter sitting in the midst of the assembly of gods, whom hee menaceth and threatneth on this wise; Let not any god or goddesse attempt the breach of my mandate. If I vnderstand that any doe, I will giue him small ioy of this place, or prouide him another far ynough hence, a dwelling place, the gates whereof are yron, and the ground brasfe. I will plunge him as deepe under hell, as heauen is ouer earth. He shal well know his might to be somewhat beneath mine. For if yee thinke your selues to be stronger then I am, make tryall of your strength. fasten a chaine in heauen and ioyre all your force at the end thereof. But yee neuer shall be able to pull Iupiter out of heauen, no though ye sweat much about it: whereas if I list to put but my finger to the haling of you, I will pluck vp sea and land with you: So much am I superiour vnto gods and men.* Kings and Princes in their seuerall Dominions haue such power through the prouidence of Almighty God, by whose appointment they weare their Crownes, that their ordinances be not lightly broken, vnlesse themselues be carelesse to haue them kept. For by reason of the Majestie that God hath given

The power of Princes if they list to vse it vnto good purposes.

Making of
Lawes to re-
medy abuses
in the com-
mon-wealth.

them, they are feared of all estates and conditions of men. They can throw downe whom they will; and whom they will they can aduance. They haue the chaine and the reyne in their hands: they can draw others whether they will, but others are not able to draw them vnlesse they list. This power, and strength, and glorie, which God hath giuen vnto Kings, and whereby they are able to leade the world as it were in a string, leaueth them vterly without excuse, if they vse it not to the benefit of the common-wealth. They cannot serue God in truerth, and giue the bridle to their Subiects, to sinne without restraint. These times of greatest and grauest consultation, are fit occasions wherein Princes may most effectually shew how heartily and truely they feare the Lord. These are the times to provide chaines, that is to say, good statutes and lawes to hold all men within compasse, and to binde together the scattered parts of the Common-wealth. When the great Counsell of *Rome* entered into the Senate, to consult for the good gouernment and defence of the Empire; first they went and sacrificed to *Iupiter*, and there euery man offered vp, and left behind him his priuate affections: promising that their consultation should onely tend to the common benefit. Leauelyou all priuate affections likewise; cast them behinde you, seeke not your owne commodity. Let it appeare that you loue your Countrey. God, the Prince, and the Common-wealth, require a faithfull performance of this seruice at your hands. Seeke by Law the sincere setting forth, the maintenance and continuance of Gods true religion. Let this be your first and principall care: and so shall yee serue the Lord in truerth.

Liberty of
professing di-
uers religions
is dangerous
to the state.

25 Seeke by Law to repress the gaine-saiers, and the enemies of this truerth. This liberty, that men may openly profess diuersity of religion, must needs be dangerous to the Common-wealth. What stirres diuersity of religion hath raised in nations and Kingdomes, the Histories are so many, and so plaine, and our times in such sort haue told you; that with further prooffe, I need not trouble your eares. One God, one King, one Faith, one profession is fit for one Monarchy, and Common-wealth. Diuision weakeneth; Concord strengtheneth. The story of *Scythians* the Scythian is knowne, who vpon his death-bed taught his fourescore sons the force of vnity by the strength of sticks (weake by them-

themselues) when they are tied in a bundle. Let conformity and vnitie in religion be provided for, and it shall be as a wall of defence vnto this Realme.

26 And as these things are especially to be regarded; as our Smaller ab-
principall care must be for the highest matters, sincerity and vni- les in attire
tie in religion: so wee may not neglect or passe ouer smaller diet, &c.
things, which neede redresse. For as diseases and sores in the ba-
sest and vilest parts of the body doe grieue, and may endanger
the chiefeest, vnlesse they be cured betimes: so the least abuses, by
sufferance, may worke the greatest harme. Gorgeous apparell,
and sumptuous diet, with such like matters, may seeme small
things: but they are the causes of no small euils. They eate vp
England, and are therefore to be repressed by strait Lawes. It is a
part of true seruice don vnto God, to see euen vnto these things.

27 We may seeme to cast our eyes very low, when we looke
into the dealings of euery Officer vnder the Prince. Yet euerie Corruptions
in officers vnder the prince
one must be scene vnto. They waxe suddenly rich by the spoile
of the Prince. Reforme it by Law, that all may walke in truth. If
Merchants, with other Artificers, and meaner trades, doe enrich
themselues by impoucrishing others, through deceitfull shifts; Deceit in the
meaner
trades of life.
the Common wealth suffereth dammage by their vneuen deal-
ings. If we will haue God serued in trueth, we must by Law re-
forme them.

28 That biting worme of vsury, that deuouring Wolfe hath
consumed many; many it hath pulled vpon their knees, and Vsury.
brought to beggerie; many such as might haue liued in great
wealth, and in honour, not a few. This canker hath corrupted
all *England*. It is become the chiefe chaffer and merchandise of
England. Wee shall doe God and our Countrey true seruice,
by taking away this euill: Represse it by Law, else the hea-
uie hand of God hangeth ouer vs, and will strike vs.

29 That vile sinne of Adu'tery, in Gods Common wealth Adu'tery.
punished with death, so ouerfloweth the bankes of all chastitie,
that if by sharpe Lawes it be not speedily cut off, God from hea-
uen with fire will consume it. Preuent Gods wrath, bridle this
outrage: so shall you serue the Lord in truth.

30 There is nothing more hurtfull to the Common wealth Corner con-
tracts without
consent of
parents,
then these corner contracts, without consent of parents; con-
trarie to the word of God, the Law of nature, the Law ciuill,

and all right and reason. The inconueniences that follow are not sufferable. *Euaristus* a Bishop of *Rome* saith, *It is not wedlocke, but whoredome, when the consent of parents is wanting.* God cannot be better serued, then if by law ye restraine this vnlawfull contracting. The children of this inconuenient mariage may scarcely be termed lawfull. The diuell, that hath euer hated wedlocke, and loueth whoredome, was the first author of this great disorder. God grant you vnderstanding hearts and willing minds, faithfully and in truth to trauell to repressse and take away these euils.

31. And as euill is to be controlled by Law, so that which is good is also by Law to be procured. God hath made vs many waies rich. For what wee haue, freely at his hands wee haue it. But he himselve is become very poore; in so much, that for want of reliefe, he is forced to begge; and for want of lodging and meat, he lyeth and dyeth in our streetes. This great ingratitude God cannot but reuenge. Oh what shame is this to a Christian Common-wealth, in a reformed Countrey? Obstinate Iewes would neuer shew themselves so vnthankfull. Their ancient law, forbidding beggars, is euen to this day most straitly kept amongst them. Lawes in this behalfe haue beene provided: but as they wanted perfection, so haue they in manner in no point or any where had execution. Serue God in truth, prouide that Christ craue not. Such as will not feede him heere, he will neuer feede in his Kingdome. Thus haue I point by point let you see disorders and wants in the Common-wealth. Yee haue authoritie by law to reforme them. Consider dutifully of it, and serue God truly as yee ought, alwaies remembering the saying of the Prophet *Esay*, *Woe bee to them that make wicked Lawes.*

The poore.

Deut. 15.

Esay 10.

Execution of
Lawes

32 When good lawes are made, they must be put in execution. Law is the life of the Common-wealth: and execution the life of the law. And better not to make lawes, then not to execute lawes when they are once made. This is the dutie of the publike Ministers of the Common-wealth. They must first keepe lawes themselves; and then see that others in like sort may obserue them. If the Officers and Ministers of the Common-wealth contemne lawes, doubtlesse the people will neuer reuerence them: if they breake them, the people will neuer keepe them.

Which

Which *Solon* wisely considering, wisely answered, being demanded what was the chief safetie for a Common-wealth: *If the Citizens obey the Magistrate, and the Magistrate the Lawes.* You that are appointed to this purpose, and put in trust therewith, lay aside dread and meeke, fauour and friendship, gift and gaine, and with simplicitie of heart punish the transgressor of the Law according to the Law. Make not *Anacharsis* web of the Law, let not the hornet escape, and the little flye be caught. Few Lawes well made, and well kept, would serue the turne. This is Gods seruice; the execution thereof he hath set ouer to your hands. Serue him in truth and singlenesse of heart. *Cursed is he that negligently doth the worke of the Lord.*

Sol.m.

Valerij 7.c.2.

Ier. 48.

33 Thus much hath beene spoken concerning higher powers, and of their dutie in the seruice of God. *Samuel* speaketh not to them alone, to the people it is spoken as well as to the Prince, *Fear and serue yee the Lord in truth.* Feare God, embrace the Gospell, lead your liues in holinesse and righteousnes according to the word of truth. The Lord is a strong defence to them that feare him. *They that feare him want nothing.*

3.

The dutie of the people towards God.

Psal. 34.

34 Giue vnto the Lords anointed due reverence and honour. *Let euery soule be subiect,* not by constraint, but for conscience sake. Imitate those worthy Israelites, who were so willingly obedient to *Iosua*, that they cryed with one voyce, *Whosoever shall rehell against thy commandement, and will not obey thy words in all that thou commandest him, let him dye.* Grudge not, repine not at higher powers; say not in your hearts, *Let vs break their bands, and cast away their chaines from vs.*

Towards higher powers.

Rom. 13. Ios. 1.

Psal. 2.

35 Seeke the peace of the Common-wealth, and the safety thereof: *for in the peace thereof your peace doth stand.* In this sort God is to be feared, in this sort of all sorts he is to be serued: and by this meane the Common-wealth is to bee maintained and preserued. If we, linked together in the feare of God, and in true concord and amitie among our selues, put to our helping hands, euery one dutifully in his calling, to the supporting of this State, and defending thereof, doubtlesse no enemy, no forraigne power can hurt vs, no Bull of *Basin* shal preuaile against vs: but we and our Common wealth, in despite of all, both corporall and spirituall enemies, shall be strengthened and stablished for euer. So true is it, *That Kingdome which is grounded*

Towards the Common-wealth. *Ier. 29.*

Greg. Nazian. ded

ded vpon good will standeth fast and sure for ever.

Subsidies.

36 But as the naturall body without sinewes cannot grow, waxe strong, or continue: no more can a ciuill body without his sinewes. The sinewes of the common wealth are the treasures. Tributes therefore and subsidies are due to the Prince. *Giue vnto*

Matth. 22.

Rom. 13.

Cesar those that are Caesars; tribute vnto whom tribute belongeth. It is not giuen to the Prince, but to the common wealth: it is in trueth bestowed vpon our selues. The Prince, in respect of priuate vse, neither needeth, neither requireth our money. It is the common wealth, whereunto we owe not our goods onely, but our liues also: it requireth this at our hands, for our owne safetie. The Prince will be but a steward hereof, seasonably to lay it out for publike vse. Good common wealths men haue not spared to giue their very liues for their countrey: as *The-*

Valerij s. c. 6.

mistocles, Curtius, Codrus, and others. And who can so little regard the common wealth, as by pinching at a peece of mony, to pinch it? He that seeth his house ruinous, and for sparing will not reparaire it; if it fall vpon his head, let him fault himselfe. Moses found his subiects maruellous readie in this behalfe; when a voluntary contribution was required towards the building of the tabernacle, they brought in so much, that he was forced to cry, *Sufficit*: Now ynough. *Cyrus* was a gentle and a good prince, and he had thankfull subiects: their voluntary gift at one subsidie surmounted all the long heaped treasure of rich *Cræsus*. The Princes treasure is wasted in our defence; our dutie is to reparaire it againe for our safety. This duty God and our common wealth require at our hands. Let vs pay frankly this debt: so shall wee worke our owne safety, strengthen the common wealth, and serue God and our countrey in trueth.

Exod. 36.

4.

The punishment, if by the minister, the prince, & the people the foresaid duties be not performed.

37 And thus we learne, that if the ministers earnestly pray for, and faithfully teach the prince, and the people; if the prince and the people sincerely feare, and serue God; feare him as an omnipotent Lord, and iust Iudge, and withall loue him as a most louing father, serue him in cleansing and feeding his Church; cleansing it from false doctrine, Idolatrie, superstition, and symonie, feeding it with the word, by causing it euery where to be preached, which will be by prouiding maintenance for the preachers thereof, and compelling all subiects to heare

Gods

Gods word, and receiue his Sacraments : Further, if the Prince carefully consider of the common wealth, to repressse the euill, encourage and strengthen the good, and ouerlooke the whole; and doe choose wise, religious louers of the trueth, and haters of couetousnesse vnder him to gouerne it : If in this great and stately counsell of the kingdome (banishing priuate affections) it sincerely be sought, by Law to set forth and prefeire true religion, and withall to bridle the desperate tongues of gaine sayers: If by strength of good Lawes they repressse monstrous apparell, and excessiue dyet, deceitfull bargaining, vsury, adultery, vnlawfully stollen contracts; and so prouide for the poore, that Christ in his members may be relieued : If the officers of the common wealth keepe good Lawes themselves; and faithfully, without foolish pittie (which is crueltie) see them executed vpon others: If the people like good subiects feare God, honour the Prince, liue peaceably, and seeke the safety of their country: Lastly, if we all linked together in loue, liberally relieue the common wealth, and frankly supply the want thereof, for our owne safety: then doubtlesse the Lord will blesse and preserue our Prince and vs, and stablish this kingdome in peace, and prosperitie, to flourish and to continue. But if we be cold, and negligent in Gods cause: if we be vnthankfull and disobedient to our good *Samuel*, to our gracious Soueraigne: then let vs looke for that which God threatneth here by his prophet, *Both you and your king shall perish.* God grant in his mercy that assisted with his grace we may sincerely seeke and serue him to his great glory and our great safety in this life, and eternall saluation in the world to come. To that immortall onely wise and most gracious God, &c.

A Sermon

A Sermon preached in Yorke, at the celebration
of the day of the *Queenes* entrance into
her Raigne.

CANTIC. 2.

Verſ. 15. *Take vs the little foxes which deſtroy the vines: for our vine hath flouriſhed.*

Solemne af-
ſemblies or-
dained in the
Church, to
the praiſe of
God for ſpe-
ciall benefits.
Nehem. 8.



Vch ſolemne aſſemblies in ſo ſa-
cred a place, to giue God thanks
for great benefits receiued, are no
rare things among Gods people,
but are confirmed by ſundry ex-
amples in the Scriptures, *Neha-
mias*, after that the houſe of God
was reediſied, aſſembled the peo-
ple, cauſed the Lawe of the Lord
to bee openly read, gaue thanks
vnto the Lord for their deliue-

rance from Babylon, and for reſtitution of religion, and with
great reioycing and feaſting, kept that day holy vnto the Lord.
When, by the meanes of *Queene Heſter*, the Iewes had gotten
reſt, and giuen a great ouerthrow to their enemies, ſhe likewiſe
with the aduice of her godly Vncle *Mardocheus*, commanded
the people to keepe that day, the ſoureteenth of the Moneth,
Adar holy vnto the Lord yeerely, to feaſt, and giue thanks for
Gods great mercies, and their maruellous deliuerance. When
God had deliuered his people Iſrael from the tyrannie of *Tri-
phon*, by the meanes of *Simon* the high Prieſt, a Gouvernour and
Prince of the Iewes: *Simon* ordained that the ſame day of their
deliuerance ſhould yeerely bee kept holy vnto the Lord, with
gladneſſe, feaſting, and thankſgiuing. The feaſts of Paſſeo-
uer, Pentecoſt, Tabernacles, and ſuch other, were commanded
to be kept holy in remembrance of great benefits receiued at
the Lords hands. The people of Iſrael with thankfull hearts re-
membring what a great benefit they had receiued, when hee
choſe

Heſter 9.

1. Mac. 13.

** Deut. 16.*

chose and anointed *David* to be their King, gathered together in a solemne assembly to celebrate that happy day, and to give God thanks, sang with ioyfull acclamation vnto the Lord, *This* Psal. 118.
is the day which the Lord hath made, let vs reioyce and be glad in it.

2 Greater cause to assemble together, and to giue God thanks for blessings and benefits receiued, had neuer Nation or people then wee presently haue. For as this day, now twentie yeres fully finished, the Lord in his mercy remembring vs, when we little hoped, and lesse deserued, deliuered vs from the state of miserable seruitude, and gaue vs our gracious Soueraigne, his owne select, *Elizabeth* by his grace our Prince and Gouernour, the restorer of our religion and libertie. Lord shew vs the light of thy fauourable countenance, multiply these good daies, grant vs many of these happy yeeres: O Lord, I pray thee saue now: O Lord, I pray thee now giue prosperitie: Lord preserve whom thou hast giuen; giue her, O Lord, good successe and prosperitie. *Eusebius* the Bishop of *Cesarea*, thought himselfe much honoured, that he was appointed to celebrate with a Sermon the Inauguration of *Constantinus* the Emperour. Euen so I take it for my great good hap, that it falleth to my lot at this present to put you in remembrance of the great happinesse which hath befallen vs as on this day, that we may reioyce and be thankfull for it.

3 And for the better performance hereof, as the publike Minister of the Church, I bring vnto you the voyce of the Church, a part of the most excellent song of *Solomon*. Which at the first sight, although it may seeme a strange peece of Scripture, and scantily fit for this time; yet, when it shall be thoroughly considered of, it will appeare very pertinent to our time and purpose. For herein is contained a doctrine touching the mercies of God towards vs, the malicious frowardnes of his and our enemies, and our dutie towards him concerning them. *Our vineyard hath flourished*; behold the meere grace and fauour of God towards his Church: *Little foxes denoure it*; behold the ingratitude of the people, resisting the grace of God, and abusing his mercy: *Take vs these little foxes*; behold the commandement of God, and the dutie of his seruants. Of these three things in order as they lye my purpose is, by Gods assistance, to speake.

As great
cause of the
like assem-
blyes present-
ly in England
as euer any
where.

Three things
contained in
this parcell of
scripture ab-
boue written.

1
Our vineyard
hath flourish-
ed.
The Church
of God like a
vineyard,
which must
first be clean-
sed; then
planted, and
thirdly fen-
ced, to the
end it may
flourish.

4 The Church of God by a metaphor is many times in the Scriptures termed a Vineyard: neither can there bee a better resemblance in any thing, and that in diuers respects. But because it were more curious then profitable particularly to follow the comparison, I will onely remember vnto you the chiefe points. The vineyard that shall fructifie, must fall into the hands of a skilfull and laboursome husbandman, who first must weed it, stone it and prepare it, then he must in season, and with cunning, plant a good vine that will beare a pleasant grape in it, water, vnderprop and prune it, and lastly compasse it about with a ditch, a strong wall, or a sure hedge for defence. Such a vineyard must needs bring forth good fruit. God of his goodnesse hath provided for this vineyard his Church of England all these helps abundantly, he hath beautified it and furnished it most plentifully with rare and wonderfull blessings.

The Church
of England
blest with an
ouerseer, wise,
and learned,
religious, iust,
peaceful, per-
forming the
aforesaid du-
ties therein.
Eccle. 10.
Psal. 2.
1. Reg. 3.

5 He hath giuen it a skilfull ouerseer, one indued with all gifts and qualities fit for gouernment. *An vnwise king destroyeth his people:* but where they that be in authoritie are men of vnderstanding, there the Citie prospereth. *Be wise therefore, O yee Kings, be learned ye Iudges of the earth,* saith the Prophet. It pleased the Lord greatly that Solomon asked rather wisdom then riches, knowledge than honour: *Giue vnto thy seruant, O Lord, an vnderstanding heart, to iudge thy people, that I may discerne betweene good and bad.* If learning and wisdom be so necessarily required in a gouernour, how great is the goodnesse of Almighty God to vs-ward, which hath so plentifully bestowed this gift of knowledge and wisdom vpon our Soueraigne, not farre inferiour to *Mithridates* for diuersitie of languages, but farre surmounting all former English princes in learning, knowledge and vnderstanding? which rare and excellent gift dwelleth not in her royall brest alone, but is beautified and accompanied with sundry other most singular graces. She is the very patronesse of true religion, rightly termed, *The defender of the Faith:* one that before all other things seeketh the kingdome of God. If the threatnings of men could haue terrified her, or their allurements entised her, or any crafty perswasions haue preuailed, she had reuolted long ere this: so fiercely by great Potentates her constancy hath bene assaulted. But God hath strengthened his royall handmaid; the feare of God hath put to flight

flight the feare of men; her religious heart is accepted of the Lord, and glorious it is also in the eyes of the world. A prince so zealous for Gods house, so firmly settled in his trueth; that she hath constantly determined, and oftentimes vowed rather to suffer all torments, than one iot to relent in matter of religion. She is not fraudulent and treacherous; but dealeth iustly and truly in word and deed with all men, promiseth and performeth. Herein her Maieslie passeth all princes; and therefore in credite she is farre before others. And her great desire is, that all men placed in authoritie vnder her should deale truly, iudge rightly, & giue to euery man his own, according to iustice, matching alwayes with iustice mercy: which two are so linked and coupled together, that they may not be seuered. Iustice without mercy is too sharpe and rigorous: and mercy without Iustice, is not mercy, but folly. That no prince of this Realme, inclining so much to mercy, did euer lesse hinder the course of Iustice than her Highnesse hath done, such as are placed in iudiciall roomes must needs confesse. So truly it may be said, *The scepter of thy kingdome is a righteous scepter, thou louest iustice, and hatest sinne.* Psal. 44. Of nature a prince most merciful, in iudgement vpright and iust. A prince voide of all corruption, an hater of bribes, free in bestowing, in taking close handed: one that hath learned and doth practise our Sauours lesson, *It is a more blessed thing to giue, than to receiue.* Acts 10. A right *Samuel*, that cannot be charged with indirect dealing. A prince milde as *Moses*, iust as *Samuel*, peacefull as *Solomon*, zealous as *Dauid*. Neither speake I this in flattery, which thing be farre from mee, but in an vpright conscience; not of guesse, but of knowledge; not seeking my selfe, but the glory of God, that being put in mind of your happinesse, yee may praise God for his mercy, and glorifie him in his gracious giftes. Thus hath God blessed his vineyard this Church with a learned wise, religious, iust, vncorrupt, milde, mercifull, peacefull; and zealous Prince to gouerne it. A great blessing, the Lord continue it, and make vs thankfull for it.

6 This skilfull manurer of the vineyard must first ridde the ground, purge the Church. The barne floore must be cleansed, The vineyard of England before the haruest be brought in. *Jeremie* commandeth the purged of I-dolatrie, and the superfluous,

the ground. *Moses* gaue charge to cast out all leauen, before the people might celebrate the Pascheouer. *Iosua* willed the *Cananites* to bee expelled, ere hee would establish his Commonwealth of Israel. *Jacob* would not sacrifice vnto God, till hee had purged his house of Idols. The like might bee shewed in *Dauid*, *Ezechias*, *Nehemias*, *Mattathias*. But one example may serue for all, being of our Sauour, who is aboue all, and Lord of all. Christ at his first entry into the Temple, purged it by casting out buyers and sellers. Our gracious Gouvernour following Christs example, hath laboured most earnestly first to cleanse this ground, and to purge this Church of England, hath caused the stones to be picked out; brambles and bryers to be pulled vp; all rubbidge, and whatsoeuer was hurtfull to be remooued; the denne of theeues to be dispersed, buyers and sellers of popish trash, Monkes, Fryers, Masse-mongers, with like miscreants, to be hurled and whipped out; the stumbling stones of superstition, the baggage of mans traditions, with all monuments of Idolatrie, vanitie, and poperie to bee cast out of the house of God, and vineyard of the Lord: So that the field of God is cleered, the vineyard cleansed, the Church purged, ready for the seede to be sowne, and the vine to bee planted. And all this without resistance or tumult. It was the worke of God, it is maruellous to as many as duely consider it.

Christ planted in the vineyard of England.

7 Now it behooueth the vinitor to take great heede what vine he planteth in this vineyard. Thornes will not bring forth grapes, nor thistles figges. If thou sow the giddie darnell of humane traditions, looke for like fruit: for he that conceiueth vanitie, shall bring forth winde. But our skilfull housholder, our wise Gouvernour hath planted in this our vineyard neither thornes nor thistles; but the true vine Christ, growing in the hearts of his elect. This vine hath beene diligently watered with the dew of Gods truth sincerely preached; it hath beene cherished with his Sacraments, reuerently administred, according to his will; it hath beene vnderpropped with the continuance of authoritie, & defence of zealous Christian Magistrates; pruned with the two edged sword of Gods Spirit, working by the ministerie of his seruants, who with the sweet promises of the Gospell haue reared vp the drooping branches overburthened with sinne, and with the sharpe threatnings of the Lawe
have

haue cut off the lasciuious wilde boughes of wickednesse. No flocke better fed, no people more instructed, no vineyard in the world more beautifull or goodly to behold.

8 This vineyard so prepared, this vine so planted, watered, and vnderfet, hath also beene strongly hedged, and fenced with godly Lawes of good discipline; to put backe all enemies, to punish all transgressors, to bridle the vnruely, and to keepe men in order, that the Church of God may liue in all peace and tranquillitie, with all piety and honesty. This is the flourishing vineyard of the Lord; the beautifull Arke of couenant, wherein are reposed the treasures of God, the golden pot with Manna, the rod of Aaron, and the table of Moses. No Church vnder heauen more enriched with treasures and gifts of God; so that we may truly say, *We are enriched by him in all knowledge, and in all speech,* 1. Cor. 1. *inasmuch that we are not destitute of any gift.* The Lord may iustly say to vs, as to his people of olde, *What might I doe for my vine,* *Isay 5.* *which I haue not done?* and wee may well sing the song which the spirit hath indited, euen of purpose as it seemeth for vs, *Vinea nostra floruit,* Our vine hath flourished.

9 And although the ground where this vine is planted, hath beene verie barren; yet hath it brought forth many goodly and pleasaunt grapes. The gospell hath chased away walking spirites, it hath cast out diuels, banished much ignorance and blindness; put horrible blasphemie in manner to flight, vtterly cleansed that sinke the stewes, made vaine and filthy songs lesse currant then they haue beene in former times, and caused sinne to bee more shunned, although it be, God knoweth, too much still frequented. But one pleasant grape, especially the gospel, the word of reconciliation hath brought forth, and that is the sweet fruite of peace: peace towards God, and peace amongst our selues. The gospell preacheth Christ. Christ is our peace, and peace-maker. He that hath Christ, hath peace with God: and he that beleueth in him, hath him. By this meanes we haue peace of conscience, peace with God. The other peace is ciuill peace amongst men. This is a pleasant fruite, and a great blessing. He that knoweth the hurt of war, can best iudge of the worth of this benefite. The God of peace hath done this for vs, to our singular commoditie and comfort, hee hath given peace in our daies, *England* neuer so long tasted the like. Warre heretofore hath

The vineyard
fenced with
Lawes of discipline.

The fruits of
this vineyard
many, one
speciall, which
is peace both
spirituall and
ciuill.

torne this Realme in peeces: all Nations round about vs starue in the field, tumble in warre, wallow in blood, expecting no end of their troubles, but vtter ruine, and desolation. In the meane while we sit safe vader our vine, euery man in peace, may quietly follow his vocation. God hath not dealt thus with all nations as he hath dealt with vs, the least nation of all. It must be granted, some stormes haue beene stirred vp to disturbe this our happy rest. But the prince of peace, and Lord of our tranquillitie hath ceased the waues of the sea, stilled the rage of the people, marueilously preuented their wicked deuicies, and confounded the deuisers of them. There is neither power nor counsell against the Lord. God taketh away the hearts of the enemies, and then as fearefull Hares they flee at the wagging of euery lease: yea they feare where there is nothing to be feared. For this great calme, for this miraculous peace we haue to praise our God.

The fruit of
ciuill peace,
plenty.

10. This peace hath fructified and brought forth his naturall fruit which is plentie. Warre is a locust, deuouring all fruites; peace as a sweete and pleasant dewe maketh all things fruitfull. Peace hath made this land flowe like Canaan, with milke and hony. God hath opened his mercifull hand, and replenished vs with all his blessings; the Lord hath shewed vs his louing kindnesse, and our land hath brought forth her increase.

The end why
God sendeth
these tempo-
rall blessings,
Exod. 16.

Gen. 13.

11 These earthly blessings God hath giuen to try vs whether prouoked by his gracious benignitie, we will walke in his Law or no. *I will raine downe bread out of heauen that I may try you whether ye will walke in my Law or no.* After this sort he proued Adam, giuing him all dominion ouer his creatures, with all the fruit and plentie of the earth. So proued he the Sodomites with a countrey for pleasure and plenty, termed, *The Lords Garden*. So proued he Israel when he gaue them Canaan; but they were forgetfull of the giuer, and abused his gifts both their peace and plenty; they prouoked God vnto wrath, and they felt his heauy hand; their peace was turned into warre, their plenty into distresse, their pleasure into paine, their ioy into sorrow.

The plagues
which follow
temporalles

12 These things are written to warne vs; that we should beware of the like sinnes, least we feele the like plagues. For if wee regard not the fauour of God; if we contemne his word, the word

word of saluation, if we refuse to heare it, read it, follow it, if ^{they are abun-} the seed of God doe not fructifie in our hearts, if the peace wee haue with God bring not foorth pietie, if our ciuill peace bring forth no better fruit then beastly securitie, if plentie worke nothing in vs but pride, if with *Adam* in our presumption we disobey the Lord; if with Sodome, when wee are full, our care be onely to satisfie our lust, if we neglect the poore, and deride the iust, if, with Israel, wee lust after flesh, and despise Angels foode, if wee hunger after popery, and thirst not after the water of life, if we fall away from God, and fall downe to creatures, if wee runne a whoring, and defile the flesh, and prophane the Temple of God, if we tempt God being weary of our profession, hauing wauering mindes and backesliding hearts: if we despise gouernement, and speake euill of them that be in authoritie, if wee mutter and murmure against the principalitie of *Moses* and *Aaron*, if we loath the present state, and seeke after alterations: then shall all these godly blessings of God turne into cursings, the message of life shall be vnto vs a sauour of death, the wordes of the Sonne of God spoken vnto vs for our saluation, shall beare witnesse against vs, and condemne vs; our vineyard shall be laid waste, wee shall bee made a by-word and a wonder to the world, and for a iust reward of this our wickednesse, our former benefits shall but adde a greater waight vnto our woe. But this bee farre from vs, and from our children, for euermore. Wherefore to returne and to conclude this part, when we shall behold the great mercies of God so plentifully powred vpon vs; how hee hath regarded his vineyard, blessed and enriched this his Church with so great gifts, and so marueilous treasures, you see how truely we may say, *vinea nostra floruit*, Our vine hath flourished. This is the goodnesse of God towards vs.

13 Let vs now cast our eyes another way, and see how men haue dealt with the Lords vineyard. Great hath beene the fauour of God towards it: and great also hath beene the malice of Satan, and the ingratitude of man, in labouring by all meanes to lay it waste. These enemies of the vineyard are termed *foxes*, vnder which name bee comprised all heretiks, all Schismatiques, all hypocrites, Athiests, Epicures, Conspirators, Persecutors, with all the rabble of the wicked. They are termed

2
The vineyard
denoured by
little foxes.
Why the
Church ene-
mies are ter-
med foxes,
and why little

little foxes, either for that they are more rash, more wilfull, and more hurtfull to the vineyard then the olde foxes, because they shunne no perill; or else they are so called in contempt. For although they seeme mighty, strong, and fierce; yet, when God shall arme himselfe against them, then they will appeare filly weake cubbes, not able to kicke against the pricke. There is no wilnesse, no force, no power, no counsell against our God. If Christ say, *it is I*, all his enemies doe stagger and fall flat to the ground. The little cubbes perhaps are animated by reason of their wilnesse, and because they know they are many in number. It is true, *The children of this world are wise in their generation*, subtil they are as serpents. But God confoundeth the counsels of all craftie *Achitophels*, and taketh foxes in the snares they set for others. The number is great, and as the manner is of euil weedes, it groweth apace; they are tenne for one. But one *Dauid* is worth not onely tenne but tenne thousand Philistines, because he commeth in the name of the Lord. Hee that fighteth vnder Christs banner, and is protected vnder the shadow of the wings of the Almighty, he is safe, be he in neuer so great perils. *Gedeon* with three hundred crying, *The sword of the Lord and Gedeon* slew and put to flight an infinite number, the huge army of the *Midianites*. It is all one with God to ouercome with fewe, or many. So the enemies then of God, the enemies of the Church, they are but filly weake cubbes; be they neuer so wilie, neuer so many.

14 But the enemies of Gods vineyard are therefore chiefly called foxes, because they are of like condition vnto foxes, whom they singularly resemble in foure peculiar properties. The foxe is rauens, greedy on his pray. And these cubbes, enemies to the Crosse of Christ, haue vnder pretence of long prayer deuoured widowes houses; spared no estate or condition of men; beguiled Princes of their possessions; gotten to themselves the riches and wealth of the whole world, with false merchandise, selling that for bread which is no bread, making their gaine of masses, merites, pardons, and such like stuffe. Vnsatiable dogges they are, euer barking and neuer satisfied. The olde gray foxe is become the Lord of the whole earth, the king of kings; his Cardinals, Abbots, and Bishops, great Princes, and Lords of whole countreys, the little foxes, as Monkes, Fryers, and

John 18.

Iude 7.

The Church
enemies re-
semble foxes
in foure pro-
perties.
In rauening.

and Massing Priests, what with singing, and what with begging haue raked no small heapes together.

15 Foxes doe feed on blood, in desire whereof they kill In crueltie. more then they can deuoure. Christ calleth Herode *Foxe*, partly for his sauage and cruel murdering of Infants. What thousands of the children and lambes of God these Herodians, these Romanists, these rauening wolues, and bloody foxes haue deuoured, looke into the histories of all times, you shall wonder at it and abhorre them. Doubtlesse the righteous blood which they haue shedde vpon the earth shall come vpon them, the blood of the Saints, whom they haue cruelly butchered, cryeth vnto the Lord against them for reuenge, and the Lord will heare it. *Whomsoeuer thou shalt see take delight in the blood of persecution, he is a foxe.*

16 As they liuely resemble foxes in greedinesse and cruelty; In wilinesse. so in wilinesse also they are like vnto them, crafty they are and subtil, as false as a foxe. The foxe will not woory neere his bele, but rangeth farre abroad, lest he be espied. So these subtil deceiuers goe farre off, they compasse sea and land to make a profelite of their owne profession; they shut themselues vp in their beles in the day time, they dare not abide the light, but seeke lurking holes and corners, disguising themselues in strange apparell, lest their wonted attire should bewray them; wilie foxes, deepe dissemblers, double hearted, double tongued, double faced; speaking them full faire whom they hate full deadly; promising, and not performing, shifing off, and seeking time; now humble as sheepe, but when time serueth, as fierce as Lyons. By subtil flights, and breach of faith, they brought *John Hus* to the Counsell at Constance, and there cruelly murdered him; they promised him a safe conduct to come and to goe, but those holy fathers agreed vpon a new point of religion, that *Promise is not to be kept with Heretikes*, and so cruelly and treacherously consumed with fire the Saint of God. These faith-breakers be no more to be trusted then foxes.

17 The last propertie that I note in the foxe is, that he casteth an euill fauour. I will not remember vnto you, for offending your chaste eares, the horrible filthinesse wherewith those learned Scribes, those holy fathers, those maiden Priests, those foxes were infected: the smell whereof ascended vp into heauen, and cryed out for vengeance against them, Spirituall and corporall

In casting an euill fauour,

whoredome for the most part go together. Who was more hoat in the seruice of *Baal* then *Iesabel* that deuout hypocrite? and yet she was but a painted harlot. When Israel gaue themselves to Idolatry, they forthwith fell vnto whoredome. Mens life and religion are for the most part like, a sound faith, a sweet behaviour, men gather not figges of thornes: neither can their outward conuersation bee pure, whose inward perswasion is not good. These are they that destroy the vines. Whereunto euen now they haue prepared themselves; For this end and purpose they gather themselves together, they boldly haue their conuenticles, they contriue trechery, and deuise how to destroy the vineyard and Church of God. In the late euill times the professors of the Gospel found no such liberty: But the saying of Christ is verified, *Foxes haue holes, but the Sonne of man hath not where to hide his head.*

Matth 8.

The meanes
which they
vse to destroy
the Church,
force & fraud;
force open,
and secret, o-
pen, by fier
and sword.

Apo. 12.

18 Two especiall meanes they vse in seeking to destroy the vineyard: force, and perswasion. Force of two sorts: open and secret. Open force of persecution that cruell beast hath alwaies practised from time to time. What Prince hath he not stirred vp? what nation hath he not armed to persecute the professors of true religion with fire and sword? The red bloody dragon doth still vex the woman with her child, Christ with his Church. The practise hereof all nations haue felt, and *England* cannot forget. The late rebellion in this Realme, raised for no other cause but by force to subuert religion, by no other man then the father of these foxes, is fresh in memory.

Secret force,
by recheries,
forceries, poi-
sonings.

19 When by open force this beast cannot quench his thirst with the blood of his Saints, then he practiseth by secret deuises. Sometimes vnder pretence of marriage and faithfull affinitie, he leadeth Princes blindfold to the house of slaughter; sometimes, vnder coulour of giving aide to possesse kingdomes, hee dispossesteth them both of their state and their life sometimes he offereth league and confederacy with such as in heart he deadly hateth, thereby to stay their force, till he may fitly practise his purposed mischief. When these practises will not serue, then they sell themselves to Saran as did Pope *Siluester*; they enter into an execrable league with the deuill, and labour by incantation, coniuration magicke, forcery, and witchcraft to consume kill and destroy the Lords annointed by picturing, &c. When enchantments will not serue, that no poisoned deuise be left vn-

attempted

attempted, they flie to poisonings, which practise of theirs hath taken effect in diuers. *Henry* the Emperour receiued poison in sacramentall bread, *Visitor* the Pope in sacramentall wine. Wherein it is to be noted by the way, that if they did offer the body and blood of Christ indged, as they pretend to doe, they could not mingle that sacred and glorified substance with poison. Of late noble *Dandelos* with others, haue drunke of the like cup. So these foxes conceiue mischiefe, and bring forth most monstrous and cruell wickednesse, both by open violence and by secret treachery.

20 The other meane, whereby they labour to hinder the course of the Gospel and to subuert religion is fraude, the naturall propertie of a foxe. This fraud is practised after sundry sorts. First they labour to seduce the simple by perswasion. Of perswasion they haue sundry kindes. As first the antiquitie of their religion, their fathers old faith. But they should remember that their religion is as new as false; sixe hundred yeeres after Christ vnknown. The substance of our religion is most ancient, and shall be most permanent, it was from the beginning, it shall remaine to the end, no iot nor tittle thereof shall perish. In matter of religion, we may not follow our fathers, further then they haue followed our Master Christ. Wee must thinke, not what others haue said or done before, but what hee which is before all others; hath saide and done. *Hears him.* The Scripture hath giuen vs warning to beewary in this point. God fedde Israel with wormewood, and gaue them waters of gall to drinke, because they walked after *Baalims*, which their fathers taught them. Their fraude in perswading by arguments drawn from antiquitie.

21 Another ground whereupon they build their perswasion, is the *Authoritie of the Church*, and of the Pope, which cannot erre. There is a Church of God, and a Synagogue of Satan. The Church of God is builded vpon the doctrine of the Apostles and Prophets. The true Church hath her markes whereby shee is knowne: The Gospel truely preached, The Sacraments sincerely ministred, discipline duely executed. The popish church hath neither the true foundation nor yet the right marks of the Church of God; her foundation is *Man*, her markes are blasphemy, Idolatry, superstition, Christ is the head of his body the Church. This head cannot erre: the head of the Church From the authoritie of their Church and Pope.

Antichristian, is the Pope, that man of sinne, a lyer, yet; a very father of lies.

From the excellency of their sacrifice

22 From these generall perswasions, they traine the people to particulars, teaching many other shamefull things; but this above all other, as most needfull to be held of all, that the masse is a sacrifice auailable for quicke and dead, strong and effectual to take away sinne, forcible in ridding Soules out of Purgatory paines. But *S. Paul* teacheth that Christ was offered vp once to take away all sinne, and by that one oblation, because it was perfect, obtained the full deliury and redemption of his Church. *The blood of Christ doth cleanse vs from all sinne.* Therefore we need not their after cleansings, which in trueth are defilings. With these and other like false and subtil perswasions they lead the simple people to the pit of destruction.

From fained Prophecies.

23 Or if they cannot preuaile by such perswasions, they find out Prophecies and therewith fill the peoples eares: they haue the bookes of *Merlin* and other fantastickall spirits, full of doubts full sayings, and deceitfull dreames: of these they make such constructions and expositions, as may serue their purpose, all tending to this end, that alteration is neere, that the state will not continue, that religion cannot endure long: such and such times when this change should bee they haue presumed more then once to appoint. But their times-master hath deceiued them, they haue found him a lying spirit in the mouth of his Prophets. This practise of Satan and of his impes hath brought sundry great persons and noble houses to confusion. Let their posteritie take example and warning by them.

Their fraud in perswading by promises of reconciliation.

24 They haue left no meanes vnattempted whereby the hearts of the people might any way be seduced. Wherefore vnto other their deceitfull practises they haue ioyned the offer of reconciliation. The Pope hath sent his proctors abroad to pardon whatsoeuer is already past; so that men will now forsake the Church of Christ, and ioyne themselues vnto that harlot inseparably henceforward; which to do they must take a solemne oath, and in token thereof weare some marke of the beast, as a Crosse, an *Agnus Dei*, a medall, or some such badge of recognisance. These popish proctors haue poisoned many, and the observing of this most wicked oath hath made many silly soules, especially women breake their faith to Christ, their loyaltie to their

their Psince and their promised obedience to their husbands. A wicked promise is best vnmade, but being made is better broken then performed. It had beene a lesse offence for *Herode* to breake his oath, then to behead an innocent. Wee may neither make, nor keepe any promise, oath, or vowe against the Lord. As for reconciliation, *Be reconciled vnto God*. He it is which alone remitteth sinne: and they onely which are reconciled to him, shall be saued.

25. But these destroyers and subverters of the Lords vineyard cease not thus. Some credite they thinke to winne to their owne cause, if they can worke the discredite of such as are maintainers of the contrary. To this end they raise vp slanderous reports against our Magistrates and Ministers, that the people first misliking them, may afterwards be brought with more ease to mislike of that religion whereof they are. This is an old practise of the ancient enemye. *Daniel* was charged to contemne the decree of *Nabuchadnezzar*; *Micheas* to be a lyer, *Jeremie* to be an enemye to the common wealth, *Elias* to be a disturber of the state; *Christ* to be an enemye vnto *Cesar*, *Paul* to be factious, and seditious; the Christians in the dayes of *Traian* the Emperour to haue their women common in their night assemblies, to worship an asses head in stead of God, with many such like shamelesse reports. How these foxes haue falsely slandered both Magistrates and Ministers of God in these our dayes, it shall bee needlesse here to recite. Their bookes are extant as full of lies as lines. Thus you see how they labour by all meanes to hinder the passage of the Gospel, and viterly to subuert true religion. We see also how the Lord of hostes fighteth for vs; how the Almighty is our defence; how he that keepeth vs, slumbereth not; how strangely and miraculously hee preserueth his annointed *Dauid*, both from the bloody hands of *Saul* abroad, and *Absalon* at home, in the midst of so many conspiracies, treacheries, snares and traps which these foxes haue deuised and laid. Wee see how God preserueth his vineyard, how he maintaineth his Church so many wayes assaulted, maugre all his and all our enemies. It is his onely worke maruailous in our eyes; it is the Lord, let vs praise his name.

26. But although God hitherto hath preserued his vineyard from the spoyle of these foxes; yet his will, and commandement must be taken

Theirstratagem of raising vp slanderous reports.

Serm. 3. *A Sermon preached in Yorke at the celebration, &c.*

To whom, by whom, how. ment is, that we should not liue in securitie, but beware of them; watch them, and catch them, if we can: *Take vs the little foxes.* This last and most necessary part, for order sake may be thus diuided. First we learne, that foxes are to be taken; secondly, to whom, thirdly, by whom, and lastly, how they are to be taken.

Why foxes must be taken.

*Deut. 13.
Galat. 5.
Ales 13.
Exod. 32.
Phil. 3.
Tit. 3.*

27 These foxes are to be taken. For so the spouse of Christ, or rather Christ himselfe commandeth. And why? Because they are hurtfull to his vineyard. God commandeth false Prophets not onely to be taken, but also to die the death: *Let the false Prophet die.* Paul wisheth that the disturbers of the peace of the Church were cut off. He laid an heauy hand vpon *Elymas* the forcerer, when he stroke him starke blind. *Moses* at the commandement of God made a speedy dispatch of Idolaters. The Apostle would that dogges, euill workemen, sect-makers should be shunned, that all heretikes not recalling themselves by admonition should be auoided. The scabbed sheepe must be remooued out of the flocke, the leper should be seuered, the adulterer cast out, the leuen put away, foxes taken and tyed short. This is the will of God, the request of the spouse, the commandement of Christ. The Law of nature, God, and man cryeth, *Take these foxes.*

They must be taken, if it may be, to the Church, if not, then from the Church.

28 But vnto whom? *Nobis.* Catch them vnto vs, saith the spouse of Christ, Christ came into the world to saue sinners; hee willeth not the death of a sinner, but rather that he should conuert and liue. He came to recall the lost sheepe of the house of Israel; his will is, that stony hearts bee turned into fleshy; that foxes be changed into sheepe, that enemies be reconciled, and made friends, that strangers be made citizens with his Saints, that all come vnto him, that all may find rest for their soules. He created man for himselfe, for himselfe he redeemed him, his will is that foxes be taken and brought to him, that he himselfe may be glorified in them.

They must be taken by the friends of the bridegroom, by the ministers and magistrates.

29 But who should take them? The friends of the spouse, the seruants and officers of the bridegroom Christ. There be two especiall seruants, whom the Lord hath appointed to hunt for these cubbes; the Magistrate, and the Minister. These are to ioyne their force together, to be as brethren, *Moses and Aaron*, knit in loue and liking, to giue all diligence and mutuall endeavour for the apprehension of these Foxes. For why? the vineyard

yard of the Lord is set ouer to their ouersight, and gouernment. Kings and Queenes should bee as nurses, to tender and cherish the Church of Christ, to keepe euery noisome and hurtfull thing from it. Ministers are they, whom God hath set to sweat and labour in the vineyard; to gouerne and feede the flocke, which he hath purchased with his owne blood. These are the Lords two hands; to both these he speaketh when he saith, *Take the foxes.* But all the craft is in the catching. Wee must therefore learne how they are to be taken.

30 The Minister hath his nets to take withal, the Magistrate The Minister hath his traps. The first is the net of Gods word to cast into the sea for fishes, or to set vpon the land for foxes. Preach the word be instant in season, and out of season. The Law of the Lord conuerteth soules. With this net *John Baptist* caught at one time a great number of foxes, Scribes, Pharises, Publicanes, souldiers, and sinners: they came confessing their sinnes, and asking, *What shall we doe?* *Peter* cast out this net, and in one Sermon brought three thousand vnto Christ. With this net at *Cesarea* hee tooke *Cornelius* the Captaine with a great multitude. *Paul* by spreading this net gate huge numbers in *Asia*, in *Africa*, in *Europe*, in all parts and quarters of the world. Christ himselfe with this net tooke so many that they said, *Behold the whole world goeth after him.* *Philip* tooke the Eunuch in this net; in the same net *Lidya*, *Dionisius*, *Paulus*, *Sergius* was caught. *Ambrose* set this net for *Augustine*, and tooke him in it. Verely if this net were diligently, set, it would catch these cubbes apace. For they erre, because they know not the Scriptures; and they cannot know, because they are not taught. Woe therefore to the idle and idol pastor, to the dumme dogge, to the vnpreaching Minister. For the blood of all these that perish for lacke of raking through his negligence shall be required at his hands.

31 The second net is godly conuersation, good example of life. This net holdeth hard, Examples are a great deale stronger then words, and the voice doeth not so fully instruct as the life. Therefore *Peter* saith, *Be a platforme for the flocke to followe.* Hee that liueth otherwise then he speaketh, teacheth God to punish him, saith *S. Chrysostome*. *Paul* termeth such teachers as are fertile in speech and barren in life tinkling cymbals. They send forth a sound and inwardly are hollow. Christ did what

The Minister
taketh them
by doctrine.

Luke 3.

Alles 2.
Alles 10.

John 12.
Alles 8.

By example
of life.

1 Pet. 3.

1 Cor. 13.

he

heeraught. His innocency and patience changed the hearts of the very souldiers that put him to death. And as the godly example of a good life draweth many to Christ; so an euill life giueth great offence. The bad demcanor of *Helies* sonnes, caused men to loath the offering of the Lord. And you, saith *Iacob* to his two sonnes, *Simeon* and *Leui*, *haue made me to be abhorred among the inhabitants of the Land*. Let vs therefore haue our conuersion honest among these men, that as now they speake euill of vs as euill doers, so hereafter they may by our good workes which they shall see, glorifie God in the day of visitation.

Gen. 34.

1 Pet. 3.

By Ecclesiastical discipline

1 Cor. 5.

Aug de cor. c. 8.

2. Cor. 10.

Luke. 14.

32 The third net to take these foxes in, is discipline. Where the former nets faile, this will take hold; it held that incestuous Corinthian, whom no other way could haue taken. Here by *Ambrose* brought the Emperour *Theodosius* himselfe to vnfaigned humilitie, and heartie repentance. Doth it not appertaine vnto pastorall diligence, saith S. *Augustine*, with feare, yea, if they resist, with feeling of stripes, to recall to the fold of the Lord those sheepe when we find them, which haue not beene violently caried away, but by faire and soft vsage being seduced, haue gone astray and began to be held in possession of strangers? Those willfull cubbes which neither by teaching nor by example wil be reformed, must feelee the smart of the rod. We haue, saith *Paul*, in a readinesse, punishment against all disobedience. Such as wil not come to feed with Christ willingly, must bee compelled against their wils. Constrain them to come in. Thus the Minister should take these little foxes and winne them vnto the Lord with the net of Gods word, of good example, and of discipline. Now if they cannot be so recalled that themselves perish not: they are to be cut off or tyed vp, that they destroy not others.

The Magistrate taketh foxes by ciuill punishments.

33 The Magistrate therefore must also set trappes to catch these foxes withall. The chiefe trap the Magistrate hath is the Law. *Artaxerxes* writeth his letter vnto *Esdra*s whom he sent to Ierusalem to see the people gouerned, and requireth him both to place Magistrates and Iudges ouer the people, and to see that they might liue according to the lawes of God & the king, adding thereunto a sharpe commination against transgressors. *Whosoever wil not do the Law of thy God, & the kings Law, let him haue iudgment without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment*. The kinds of punish-

punishment here set downe are foure, Death, Exile, Confiscation, Incarceration. These lawfull meanes are wisely to be vsed of Christian Magistrates; as traps to take these little foxes.

34 The first is death. It is the Lords commandement, *Let By death the false Prophet die, Let the adulterer and the adulteresse be put to death, Let the blasphemers be stoned.* Moses obserued this in destroying Idolaters, and hanging vp them that committed whoredome. The Magistrate beareth not the sword in vaine. *Asa* the good king of Iuda gaue commandement, that if any ^{2 Par. 15.} would not seeke the Lord God of Israel, he should die, from the least to the greatest, from the man to the woman. Thus zealous Magistrates haue indeauoured to take rebellious foxes.

35 Exile is also a punishment fit for foxes. *Zerubabel* and *Ie-* ^{By exile.} *shua* together with the rest of the fathers of Israel agreed, not to suffer the enemies of their religion, those wilie foxes, to ioyne with them, but banished them out of their company. *It is not* ^{Esdra 4.} *for vs and you to build a house to our God.* The Emperour *Theodosius* likewise being moued thereunto by that zealous Bishop *Amphilochius*, draue all the Arrians out of his dominion. These foxes must be remooued, the farther the better. And it were well with Christs Church, if they were all as farre as *Rome* hence, from whence many of them came, who now wander and range amongst vs. God spared not to expel Angels out of heauen, men out of Paradise. And when *Absalon* had put off the dutifull minde of a naturall sonne, Then *Dauid* laying a- ^{2 Sam. 14.} side the tender affection of a louing father, banished him his country.

36 The third trap to take withall, is confiscation of goods, By confiscation which way is the easiest and not the worst. For the most men ^{on.} loue Mammon better then God, their riches more then their religion. When the rich man heard that he and his wealth must part, he went away very sorrowfull: If he from Christ, it is to be hoped these will from Antichrist. There can be no sharper punishment to a worldly minded man, then to be taken in this trappe. God therefore commanded the Egyptians to be spoyled, then which there could be no plague more grieuous vnto them, being so greedily set vpon their gaine. When the Phili- ^{1 Sam. 13.} stims would keepe the Iewes in good order, and disable them to rebell, they tooke their weapons and instruments of warre from

Sermon. 4. *A Sermon preached in the same place, on the like occasion, &c.*

from them. It is no euill or vnlawfull pollicy to weaken these enemies which are ready to vse the strength of their wealth, to the ouerthrow of the Church, if occasion did serue. Touch them by the purse; It is the most easie and ready way, whereby to take and tame these foxes.

By Incarceration.

2 Par. 33.

37 The last way set downe by wise *Artaxerxes* is Incarceration. When *Ioseph* had cast his brethren in prison, then they remembered their fault and repented, then they thought, *We suffer these things deservedly for the hardnesse of our hearts against our brother.* *Mauasses* was neuer reclaimed vntil he was inclosed in prison. He was miserable in his kingdome, and blessed in his captiuitie. Thus it is the duetie as well of the Magistrate as the Minister to obey the commandement of the Almighty, and by all meanes to preuent wicked enterprises, to roote out euill, and to seeke the safety of Gods vineyard his beloued Church, Which God grant them once effectually to doe for their owne discharge, and benefite of the people so dearly redeemed by the blood of Christ. To whom, &c.

A Sermon preached in the same place, and vpon the same occasion, with the former.

I. TIM. 2.

Vers. 1 *I exhort therefore before all things, that requests, supplications, intercessions, and gining of thanks be made for all men.*

2 *For Kings, and for all that are in authoritie, that we may leade a quiet, and a peaceable life in all godlinesse, and honesty.*

The cause of the assembly & the matters which this Scripture of-fereth to be spoken of: *Exod. 13.*



Moses speaking to the people of God, concerning the instruction of the Passeeouer to be kept at the appointed season, from yere to yere, saith, *when thy sonne shall aske thee, What is this? thou shalt say vnto him, With a mighty hand the Lord brought vs out of Egypt out of the house of bondage, & in remembrance hereof we celebrate this feast.* In like sort, when your children shall aske you

you what this our assembly meaneth, you shall answer, that it is to giue God thanks for that great benefite which we receiued at his hands as this day, when in his mercy he gaue vs our gracious elect *Elizabeth*, whom he hath vsed as his mighty arme, to worke our deliuerance, to bring vs out of Egypt the house of Romish seruitude. *This is the day which the Lord hath made*, this is that our happy day, the Lord in his mercy hath made it, let vs be thankfull for it, let vs reioyce and be glad in it. This is the acceptable time, the day of saluation, the happie time of our deliuerance. This day God shewed vs the light of his gracious countenance, & had mercy on vs in bestowing vpon vs so great a treasure, so good a gouernour, so worthy a Prince. The Lord grant vs many of these daies, and long continuance of these happy yerres. And, as our Apostle doth exhort vs, let vs both praise the Lord, and pray vnto him, that vnder so good a gouernement we may liue a quiet, a godly, and an honest life, as the Lords goodnesse towards vs, and our duty towards him, and profession of his name require. *I exhort you therefore before all things, &c.*

Psal: 117.

There are two things offered to our consideration, first an exhortation, *Pray for all men, especially for Princes and Rulers*; secondly, reason for this exhortation, *that by their good gouernement we may liue a quiet, a godly, and an honest life.*

2 In exhorting vs to pray, hee sheweth the benefite and frut of our prayer. We must pray to God to giue vs good Princes and rulers; vnder a good Prince we ought to liue a good life, a good Prince should procure peace, piety, and honesty to the people, a good people should liue peaceably, godlily, and honestly vnder their Prince. The exhortation is, *Pray for all men, especially Princes and Rulers*. In this part wee haue to consider what prayer is; To whom we should pray, What bee the parts of prayer, When, where, and how wee should pray, For whom wee should pray.

1
An exhortation vnto prayer.

3 Prayer is a lifting vp of the mind vnto God, or a friendly talking with the Lord, from an high and a kindled affection of the heart. In the word God speaketh vnto vs, in prayer we speake vnto him Prayer is the powring out of a contrite heart, with a sure perswasion that God will grant our requests, and giue care to the suites which wee make vnto him. This prayer must be onely vnto God. It is prayer vnto God that only hath promise, that

What prayer is, and what parts it hath.

Serm. 4. *A Sermon preached in the same place, on the like occasion, &c.*

*Psal 49.
Iohm 16.
Matth. 6.*

that onely hath example in the Scriptures. *Call upon me*, saith God; *Aske the father in my name*, saith our Saviour, *Aske and ye shall haue*. *When ye shall pray*, saith Christ, *pray thus, Our Father which art in heauen*. So and none otherwise prayed all the Patriarches, Prophets, Apostles, and Christ himselfe, and all true Christians in all ages. In prayer no creature may be ioyned with God. *God and our Lady helpe vs*, is no allowable prayer.

Petitions, or requests.

4 This prayer which must be made onely to God, our Apostle diuideth into his parts, *Requests, Supplications, Intercessions, Thanksgiuing*s. Requests or petitions are when wee pray for the increase of Gods good giftes in vs, and that of his mercy and fauour hee would giue vs whatsoeuer is necessary for body or soule; and for as much as we cannot obtaine any thing for our owne merites: that he would grant vs all things for his sonne our Saviours sake.

Supplications

5 Supplications, when we pray, to be deliuered from euill; as when we pray that the wrath of God, which we haue deserved, may through his mercy be remoued from vs as far as the East is from the West, that our sinne may be remitted and blotted out of Gods bookes.

Intercessions.

6 Intercessions are, when we pray for such as doe afflict wrong vs; for our enemies which persecute vs; that God would forgive them, turne their hearts, and better them: Or when wee pray for others; either for remouing of euill from them, or for Gods fauour and blessing towards them.

Thanksgiuing

Iacob. 1.

7 Thanksgiuing is when we praise and thanke God, for the great mercies, graces, and gifts which we haue receiued at his hands. For wee must acknowledge, that euery good and perfect gift commeth downe from aboue, from the father of lights, and is by his mercy freely giuen. Prayer generally may be diuided into two parts, *Petition*, and *Thanksgiuing*: in the one we aske of God; in the other, we offer vnto God; both are accepted as sweet smelling sacrifices; pure, and through the merite of his sonne, pleasant in his sight. I shall not need to put you in remembrance, that we must pray both for our selues and others, that there is a *private*, and a *publike* prayer, that we must pray for things pertaining to saluation absolutely, and for things that pertaine to this life conditionally. These are matters where-with ye are thoroughly acquainted.

8 The next thing to be considered in praier, is when, where, When, where, and how to pray. When? Alwaies, without ceasing. Where? In and how to pray. all places, especially that place which being sanctified to this use, 1. Theff. 5: 1. Tim. 2. is therefore called the house of praier. How? from the heart, lifting vp pure and cleane hands; that is to say in faith, and in loue. Our praier fethered with these two wings, flieth straight into heauen.

9 Thus we are by the Apostle willed to pray before all things Praier before all things, according to the commandement of our Sauour. Seeke first the Kingdome of God. Let vs beginne all our workes, our enterprises, our actions, our iourneies, our lying downe, our rising vp, our eating, our drinking, and all our studies with praier. So our bread shall be multiplied, our oile encreased, our meat sanctified, all our endeouours and actions blessed. If the very Ethnickes in the beginning of their booke, first praied vnto their gods, to prosper and giue good successe to their labours; it were a shame for vs not to pray to our God before all things, knowing that the praier of the iust is greatly auileable before him. Praier is a succour vnto vs, a sacrifice to God, and a scourge to Satan. Examples are infinit. *Israel* in praier groned vnto God, Exod. 3. and was deliuered out of *Egypt*. *Moses* by praier so held Exod. 32. God, that he could not destroy his idolatrous people. The blast of praier ouerthrew the wals of *Ierico*. At the praier of *Iosuah* Ios. 6. the Sunne stood still. The young men praied in the burning fornace, and their praier tooke away the force of the fire. Ios. 10. Dan 3. The scriptures are full of examples of all sorts: Kings, Prophets, Apostles, faithfull Christians haue called vpon the Lord in the time of their troubles: he hath heard them, granted their requests, and deliuered them from their distresses. Wherefore before all things the Apostle here exhorteth vs vnto praier.

10 But for whom? First generally for all men: then specially For whom we most pray, and for whom not. for Kings, and them that are placed in authority. It seemeth some were of opinion, that praiers should be made onely for the faithfull, for the Brethren, for Christians, and not for Infidels. *Paul* to meet with this vncharitable error saith, *Let supplications be made for all men*. *S. Iohn* in his Canonick Epistle seemeth to make exception against this general doctrine. 1. Iohn 5. *There is a sin vnto death, I say not that thou shouldst pray for it.* This is that sin, which Christ calleth sin against the holy ghost, which neuer

shall be remitted, and therefore is not to be praied for. But because it is hard for vs to discern who sinne vnto eternall death, Christian charity will that we hope well of all, and obserue the generall rule to pray for all. There were secrets reuealed to the Apostles of Christ, which are hidden from vs; they had the gift of prophesying and discerning of spirits, to foresee, and know, which gifts these times haue not. *Paul* rapt into the third Heauen, learned secrets not to be reuealed: he knew that *Himenas* and *Alexander* were reprobates. We may not so iudge of others. *Who art thou that iudgest another mans servant?* In outward shew after the iudgement of man, *Paul* being a violent persecuter of Christ, sinned vnto death, yet was he the elect vessell and glorious instrument of God. Christ is the propitiation for the sinnes of the whole world, hee will haue all men to be saued, and to come to the knowledge of the trueth. We must therefore haue a charitable meaning towards all, and pray for all, as he hath died for all. Pray euen for your enemies, for them that persecute and slander you: *Blesse them that curse you.* Wish well to them that doe ill to you. For God suffereth his raine to fall, and his light to shine both vpon good and bad. *Abraham* praied for *Abimeleck*, *Moses* for Idolaters, *Samuel* for *Saul*, *Stephen* for them that stoned him, and Christ for them that cruelly put him to shameful death. Let vs imitate these holy patternes.

11 As we should pray for all men: so chiefly for Kings, and such as are in authority, because they chiefly neede it. In *Pauls* time the Kings and Rulers of the people were Ethnickes, tyrants, enemies to Christ, and cruell persecuters of the Gospell: whereupon some thought it not conuenient for the Church to pray for them who sought to destroy it. *S. Paul* abateth this opinion, teaching them that they should chiefly pray for such, as for men in greatest danger, and most needing the helpe of their praier. Pray for him that praieith not for himselfe. The Prophet *Jeremy* requireth the Israelites to pray for the cruell persecutor of Gods people *Nabuchadnezzar*. For God in his mercy giueth good Princes, and in his ire he giueth wantons, as *Esay* saith; and hypocrites, as *Iob* writeth. Both euill and good are the ordinance of God. We must pray for ill Princes, because the Kings heart is in Gods hand; that he may turne their mindes, and stay their persecutions, of euill make them good, and of strangers from the

2. Cor. 12.

1. Tim. 1.

Rom. 14.

Praier to bee made especially for Kings and such as are in authority.

Ier. 29.

Esay 3.

Iob 34.

the common-wealth of his Saints, make them pillars and staies vnto the Church. For good Princes we ought heartily to praise the Lord, for them especially to pray as the Prophet did for *Salomon*, *Giue thy iudgements to the King O God, and thy righteousnesse to the Kings Sonne*. For it is the singular gift of God not only to ser vp rightfull gouernement in the world, but also to cherish and preferue the same. Euen they whom he hath furnished with the spirit of righteousness and of iudgement, are vnable further forth to execute their charge, then they bespecially directed by the hand of God, and assisted from heauen with all helpes necessary for their calling. If the Christians did pray for the wealth and prosperity of those Princes, which bent all their force and power against the Kingdome of Christ, surely for such as are defenders of the faith, and zealous patrones of Gods people, we ought daily, and hourelly to powre out supplications, that God would grant them a long life, a safe gouernement, a sure dwelling, valiant souldiers, faithfull counsellors, a good people, a quiet world, and whatsoeuer the hearts of men or Kings doe desire. And let all such, as will not say *Amen* to those praier, assure themselues that they are neither duetifull Christians, nor faithfull subiects; but disloyall contemnors of Gods ordinance, and rebellious dispisers of his commandement, who spake by the mouth of his Apostle, saying, *Pray for Kings, and all such as be in authority.*

Tertulian Apologes.

12 If any Church, any people, any nation in the world haue cause to praise the Lord for their Prince; this Land hath more then any, in respect of the wonderfull blessings wherewith God by the ministry of his handmaid, hath enriched vs farre beyond all that we are possibly able to conceiue. *Israell* was well apaid with the good gouernement of *Debora*, *Indith*, and *Hester*. But they thought themselues twice happy when God gaue them *Moses*, *Samuel*, *Dauid*, *Salomon*, *Iehosaphat*, *Ezechias*, *Iofias*, to gouerne them. *England* liked well, and tooke it for no small blessing of God, when *Henry* the first, *Henry* the second, *Edward* the first, *Edward* the third, *Edward* the fourth, *Henrie* the fifth, *Henrie* the sixth, *Henrie* the seuenth, *Henrie* the eight, *Edward* the sixth bare rule ouer it. But did God euer blesse the throne of any man as he hath done the roiall seat of his annointed at this day? Hath the like euer beene heard of in any nation to

No nation more occasioned then the English to praise the Lord for their Prince,

Serm. 4. A Sermon preached in the same place, on the like occasion, &c.

that which in ours is seene? Our *Debora* hath mightily repressed the rebell *Iabin* : our *Iudith* hath beheaded *Holophernes*, the sworne enemy of Chrittianity ; our *Hester* hath hanged vp that *Haman*, which sought to bring both vs, and our Children into miserable seruitude. And if we may compare with the Ancients of *Israel*, *Moses* was not more milde, nor *Samuel* more iust, nor *Dauid* more faithfull, nor *Salomon* more peacefull, nor *Ichofaphat* more ready to assist his Neighbours, nor *Ezechias* more carefull for Gods cause, nor *Iozias* more zealous to restore sincere religion : If, ye make the comparision betweene her owne predecessors, neither was *Henry* the first better learned, nor *Henrie* the second more easie to forgiue and put vp iniuries, nor *Edward* the first more chaste, nor *Edward* the third more loth to accept of forren dominion, being offered, nor *Edward* the fourth more iust in yeelding all men their own, nor *Henry* the fift more happy, nor *Henry* the sixth more holy, nor *Henry* the seauenth more prudent, nor *Henry* the eight more valiant in quelling the Pope, nor *Edward* the sixth more sincerely affected towards the Gospell of Christ. Looke vpon other Princes at this day ; some are drunken with the poisoned cup of that harlot, whose venome her Highnesse doth abhorre : some haue imbrued themselves in blood, wherewith her Maicsty did neuer yet staine the tip of her finger ; when they tumble in warre, shee sitteth in peace, when they breake oathes and couenants, shee keepeth promise : therefore God hath blessed the worke of her hands : shee found this Realme in warre, shee hath established it in peace : shee found it in debt, which shee hath discharged : shee hath changed drossie into siluer and gold : shee hath, by liuing within compasse, and sparing wastfull expences, without pressing the people, or seeking more then ordinary and vsuall tribute, furnished this Land with so greata Nauy, with such store of armour and warlike munition, both for defence and offence, as *England* neuer had in former times. This I speak not of flattery (it was neuer my fault) but rather in sincerity testifying the truth, that seeing your hapines you may be thankfull, and considering the wonderful mercies of God, ye may fall into that meditatioⁿ of the Prophet, *What shall I render vnto the Lord? All his benefits are vpon me, I wil re^sseine the cup of saluation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord euen now in the presence of al his people.*
God

God hath laden vs with all his benefits. Farre be it from vs that our vnthankfulnesse should bereaue vs of this felicity. That we heare the sound of bells, and not the thundering of gunnes; that our goods are not spoiled, our houses rased, our lands extended, our bodies imprisoned, our wiues and children murdered before our eies; that mercy and trueth are met together; that righteousness and peace haue kissed ech other; that in liberty of body, and freedom of conscience, we may assemble thus together in the house of God, to make our praiers, to heare his word, to receiue these holy and heauenly mysteries, doe wee thinke it a small, or a light, or a common benefit? How should we requite the Lord? We haue nothing in vs worthy the name of recompence. All that we can render or repay for that which we haue receiued, is before we craue more, to be mindfull and thankfull of that we haue obtained already, to take vp the cuppe of saluation, call vpon the name of the Lord in the presence of all the people: let supplications, praiers, intercessions, and giuing of thanks be made for Kings; this one paiement doth abundantly satisfie God for all graces, benefits, and blessings, which by the meanes of good Kings haue beene powred vpon vs.

13 Neither let vs pray for our Prince onely, but also for all such as God hath placed in authority vnder her. For euery power is of God, whether it be Ecclesiasticall or Ciuill power. We must pray for all those that bee in authority, be they good or bad; for the continuance of the one, and the amendement of the other. Our praier for Ecclesiasticall powers must be, that God would place ouer his people good guides, louing and wise shepherds, such as may carefully gouerne the flocke, ouer which the holy Ghost doth make them ouerseers; such as *Peter*, that will feede as much as in them lieth; such as *Paul*, that will preach in season and out of season, that will soundly instruct, sharply improoue, seuerely correct, and diligently guide; such as *Iohn*, that feare not to reprove Kings to their faces; as *Elias*, which will not spare to punish transgressors; that the Church may be deliuered from such as *Iudas*, and *Magus* buyers and sellers; from false Prophets, from sacrificing *Balamites*, from deuouring wolues, wily foxes, insatiable dogs, dum cures, deceitfull workemen, makers of diuision, Idoll pastors, vnsauoury salt, such as make their belly their God, their preferment their

All that are in authority vnder the Prince, must also be praied for; be they good or bad; be their authority ecclesiasticall or ciuill.

religion, lewdly and worldly minded men. Our praier for them, in whose hands ciuill gouernement lieth, must be that, forasmuch as one is vnable to beare the burthen of a common-wealth alone: such, according to the counsell of *Iethro*, may be chosen, as be *Salomons*, not *Nabals*; men of wisdom, and not dotterels: men of experience, that can, and of courage that will, both wisely and boldly discharge their duty: men like to *Gedeon*, and not to *Pilate*, such as will not feare the face of *Cesar*, when they should doe right, men able mightily to put downe sinne, men that feare God sincerely, being louers of the truth, not secret followers of superstition, men that hate couetousnes, and are not takers of bribes to peruert iudgement, men like to *Samuel*, not the sonnes of *Samuel*. Woe be to that people which is led with blind guides, and woe be to that Common-wealth, which is ruled with base, bad, and euill gouernours.

2
The reason
why we pray
for all men, &
for Princes,
purteth both
Princes and
all other men
in minde of
their duties.
Princes that
they should
study to make
the people
liue in peace.

Ier. 29.

1. Reg. 4.

Esay 9.

Luke 2.

Esay 39.

In piety.

14 Let vs therefore blesse God, if wee haue good Rulers, and pray that we may reape the good fruit of them: that is to say, that we may leade a peaceable and quiet life vnder them, with a godlinesse and honesty. Herein we haue two things to be considered, the duty of Rulers, and the duty of them which liue vnder Rulers. Kings, and such as are in authority, must seeke the peace, piety, and honesty of the people: the people thus gouerned, must leade a peaceable, a godly, and honest life vnder them. It was said to the Iewes, which liued in captiuitie but may serue as a profitable lesson for all that haue soueraignty ouer others; *Seeke the prosperity of the Citie: In the peace thereof you shall haue peace.* *Salomon* hath this commendation, especially giuen him in Scripture, as a notable effect of his wonderfull wisdom, *He had peace on all sides, Iuda and Israel dwelt without feare, every man sat quiet vnder his vine, and vnder his fig tree all the daies of Salomon:* Our Sauour Christ is called the *Prince of Peace*: hee brought Peace into the World: at his Natiuitie the Angels sung *Peace on Earth*: at what time he was borne, there was peace amongst all people. *Ezechias* likewise fought the peace of his Countrey by earnest and hearty prayer. *Let there be peace & truth in my daies.*

15 The long and honorable peace which wee haue enioied and doe enioy, is in the eies of all that doe behold it wonderful, the more because the procurer of our peace hath bene carefull therewithall to haue piety and true religion planted, and continued amongst vs. Doubtlesse they that lo watch ouer the people

committed vnto their charge, shew that they are neither coldly affected towards God, nor vncharitably towards their people: *David, Salomon, Iehosaphat, Asa, Ezechias, Iosias*, are comended of God for good Rulers: because they were religious and feared God. These louing the Law of the Lord themselues, laboured by all meanes to make the people partakers also of the like loue. These were in deed the Nurses of the Church, hauing the same affection and kind-hearted inclination, which the blessed Apostle had towards them of *Thessalonica*, vnto whom he was not onely content to giue the milke of the Gospell of Christ, but willing that they might sucke euen blood out of his brest, so it were for their benefit. So deare and pretious they were vnto him. Such a Nurse was *Moses*, which fed the people with the Law of God, the foode of life, meat sweeter then hony or the hony combe. Such a one *Iehosaphat*, in sending abroad Preachers to feed the people. Such a one *Ezechias* in washing and cleansing the Church from idolatry, *Iosias* in reforming the house of God, *Salomon* in deposing euill Priests, and placing better, in labouring by all meanes to enlarge the glorious Kingdome of God. These did the parts of good and faithfull Nurses, and God did highly requite their sernice.

16 After piety, honesty and order must be sought. This is attained vnto by seeing good Lawes, both made and put in execution. For the execution of the Law, is the life of the Law, and a Law not executed, is but a dead Law. And here let Rulers first learne to obserue Lawes themselues, and so with greater courage and better countenance they may punish by Law the transgressors of the Law. For this cause Saint *Paul* would haue a Bishop, whose office it is to reprove others, himselfe to be vnreprouable. *Iudah* gaue sentence against *Thamar* for her incontinency, *Bring her forth, and let her be burnt*. But when he once vnderstood it was his owne offence, the case was altered. The Prophet *David* was driuen to the like. Those Magistrates doe both wickedly and shamefully, which prescribe a Law of honest life vnto others, and keepe it not themselues. It is a soule thing when he that punisheth, is more worthy punishment then the party punished. *Paul* himselfe being blamelesse, executed discipline with great authority vpon that lewd incestuous person. *Sammuel* a faultlesse Magistrate, was not afraid to cut off

In honesty.

Gen. 38.

Serm. 4. *A Sermon preached in the same place, on the like occasion, &c.*

1. Sam. 15.

the head of *Agag* the King with his owne hands. *Moses* could not with that courage haue hanged vp those gentlemen-fornicators, had not his owne life that way beene without staine or blemish. When Magistrates themselues be cleere, they may boldly punish others, and see diligently to the strait execution of Lawes. For want whereof it commeth to passe, that for the most part Lawes are accounted like to cobwebs, which take small flies and hold them fast, but suffer hornets to breake through. In execution of lawes we may not respect the person of the rich or of the poore; neither feare nor pittie must remoue vs; that which is iust must take place in both. For if Lawes be not executed without respect of person, if sinne be not seuerely repressed, if the people be not kept in order; it will shake the state, all will be in an vpror, no man shall be master of his owne, or in any safety of his life, all iniquity will abound, all honesty will be exiled, and the Magistrate shall beare the sword in vaine. To neglect it, is to neglect that thing for which this ordinance of God was first appointed. For if men without these meanes might be kept in order, surely God would neuer haue established gouernment to keepe them in order by these meanes. Barbarous therefore, and wicked is the opinion of the Anabaptists, which condemne all superiority, authority, and gouernment in the Church. For what is this else, but vtterly to expell both out of Church and Common-wealth, all godlinesse, all peace, all honesty?

The duty of the people vnder their Princes, is to leade a peaceable, a godly, and an honest life.

Rom 5:

1. John 1.

1. Pet. 3.

17 Now as Magistrates and Rulers should by good gouernment procure peace, promote religion, and preserue honesty amongst men: so our Apostle requireth at the peoples hands, that they vnder gouernement leade a peaceable, quiet, and honest life: There is a double peace, the one outward, the other inward; peace with men, and peace with God. With God there is no peace, but in Christ. Through faith in him we haue peace with God, and not otherwise. He hath peace with God, whose sinnes are remitted: for, *Blessed are they whose iniquities are pardoned.* But our sinnes are remitted onely in the blood of Christ Iesus, *his blood doth purge vs from all sinne.* Christ therefore is our only peace-maker with God. This is that peace which passeth all vnderstanding: He that will enioy it must be carefull to keepe a good conscience, *Haue a good conscience, that when men speake euill of you, as of ill doers, they may bee ashamed.* For if our owne heart

heart condemne vs, God is greater and wil more sincerely iudge vs. A good conscience maketh a strong faith. Many by loosing their hold of the one haue made shipwracke of the other.

18 The peaceable and quiet life, which S. Paul in this place doeth chiefly require, is to haue outward peace with men. *if it be possible, & as much as in you lies, haue peace with all men.* Yet not peace with all men so, but that we may be alwayes ready for Gods cause to sustaine the hatred of all men in the world. Wee may not for peace sake flatter men in their sinne; for that is to be partakers of euill. We must haue peace with all, if it may be, and so farre as in vs lyeth, euer preferring a good conscience and a Christian minde. For it may not bee which may not bee honestly. Follow those things that belong vnto peace, but vnto godly peace. For our God is the God of true, and of good peace. Hee detesteth them that sowe discord, yea the soule of the Lord abhorreth them. *Doeg* was hated of God for setting discention betweene *Saul* and *Dauid*; *Achitophell* likewise for stirring vp *Absolon* to strue against his father. For as peace-makers are blessed; so cursed are all disturbers of peace, all breeders and maintainers of sedition. Vnto peace wee must ioine holinesse, true and religious worshipping of God. So saith the Apostle, *Follow peace and holinesse, without which no man shall see the Lord. Thou shalt worship the Lord thy God, and him onely shalt thou serue.* He is a spirit, and will be worshipped in spirit and trueth, in inward holinesse, not in outward shew of holinesse onely; in sincerity, and not in ceremony alone, according to his owne will and commandement, not according to the fancy or inuention of man. *Euery God*, saith *Socrates*; is so to bee worshipped as himselfe hath appointed.

What it is to
haue peace-
ably.
Rom. 12.

Hebr. 12.
Matth. 4.

Aug. de consen.
Euang. lib. 1.
cap. 18.

19 This our seruing of God in the Church of God in true holinesse consisteth chiefly in true and earnest prayer vnto God; in diligent and dutifull hearing of his word, in faithfull and reuerent receiuing of his Sacraments. In prayer we beg of God those things which we wish and hope to receiue, and we praise him for things already receiued. This is a sweet and an acceptable sacrifice. The hearing of his word is also a seruice wherein he is pleased.

The principall
publike
duties of god-
liness are
prayer, hear-
ing of the
word, and re-
ceiuing of the
sacraments.

20 And as praying and hearing; so the worthy receiuing of his Sacraments, is not onely a sealing of his grace vnto vs, but also

Two Sacra-
ments baptisme
& the Supper
of the Lord,

also a testifying of our godlinelle towards him. His Sacraments are two in number, instituted by Christ to be receiued of Christians: By the one, which is baptisme, we are receiued and incorporated into the Church of Christ; by the other, which is the *Eucharist*, or Lords Supper, we are nourished and fed, vnto life euerlasting. These are pledges and assurances of remission of sinnes, and saluation purchased by the death of Christ. These are Gods seales, added vnto his most certaine promises, for the confirmation of our weake faith, weake by reason of the infirmity of our flesh. For if we were spirituall; saith *Chrysostome*, we should not need these corporall signes. We being now prepared, and purposed to be partakers of this holy mystery, the Sacrament of the body and blood of Christ; it standeth vs vpon to haue that due consideration which the waight of a matter so nerely concerning our saluation doth require, to the end, that we may to our comfort, and profit receiue the same. Deepely to enter into this matter the shortnesse of this time wil not permit: yet somewhat I will say, and giue you a taste of things needfull.

*Hom. 80 super
Matth.*

Of the outward signes in the Eucharist, and wine, and there is the thing and matter signified, namely the body and blood of Christ: there is an earthly matter, and an heavenly matter. The outward Sacramental signe, is common to all; as well the bad, as the good. *Indas* receiued the Lords bread; but not that bread, which is the Lord to the faithfull receiuer. The grosse deuouring, but by spirituall and heavenly feeding vpon the body and blood of Christ Iesus.

John 6:

21 In this Sacrament there are two things, a visible signe, and an inuisible grace; there is a visible Sacramentall signe of bread and wine, and there is the thing and matter signified, namely the body and blood of Christ: there is an earthly matter, and an heavenly matter. The outward Sacramental signe, is common to all; as well the bad, as the good. *Indas* receiued the Lords bread; but not that bread, which is the Lord to the faithfull receiuer. The spirituall part, that which feedeth the soule, only the faithfull do receiue. For he cannot be partaker of the body of Christ, which is no member of Christs body. This food offered vs at the Lords table, is to feed our soules withall; it is meat for the mind, and not for the belly. Our soules being spirituall can neither receiue nor digest that which is corporall, they feed only vpon spirituall food. It is the spirituall eating that giueth life. *The flesh* saith Christ, *doth nothing profite*. We must lift vp our selues from these external and earthly signes, and like eagles flie vp and soare aloft, there to feed on Christ, which sitteth on the right hand of his Father, whom the heauens shall keepe vntill the latter day. From thence and from no other Altar shall he come, in his naturall body to iudge both quicke and dead. His naturall body is locall, for else it were not a naturall body; his body is there, therefore not here; for a naturall body doth not occupie sundry places at

once. Here we haue a Sacrament, a signe, a memoriall, a commemoration, a representation, a figure effectuell of the body and blood of Christ. These termes the ancient Fathers, *Irenaeus, Tertullian, S. Augustine, S. Ierome, S. Chrysostome*, doe vse. Seeing then that Christ in his natural body is absent from hence; seeing he is risen, and is not here; seeing he hath left the world and is gone to his father; how shall I, saith *S. Augustine*, lay hold on him which is absent? how shall I put my hand into heauen? Send vp thy faith and thou hast taken hold. Why preparest thou thy teeth? Beleeue and thou hast eaten. Thy teeth shall not doe him violence, neither thy stomacke containe his glorious body. Thy faith must reach vp into heauen. By faith he is seene, by faith he is touched, by faith he is digested. Spiritually by faith wee feed vpon Christ; when we stedfastly beleeue that his body was broken, and his blood shed for vs vpon the crosse, by which sacrifice, offered once for all, as sufficient for all, our sinnes were freely remitted, blotted out, and washed away. This is our heauenly bread, our spirituall food. This doth strengthen our soules and cheere our hearts. Sweeter it is vnto vs then hony, when we are certified by this outward Sacrament of the inward grace, giuen vnto vs thorough his death; when in him we are assured of remission of sinnes and eternall life. Better food then this thy soule can neuer feed vpon. This is the bread of euerlasting life. They which truly eate it shall liue by it.

22 Thus haue I briefly, simply, and plainly vnfolded vnto you the meaning of this most holy mystery. Time will not suffer me to let you see the absurdities of the popish vsauorie opinions in this matter; neither to confute their vaine allegations, and false collectiōs, abusing the scriptures, dreaming euermore with the grosse Capernaïtes of a carnall and a fleshly eating. Beho'd the one part of this Sacrament consecrated, is termed bread; the other a cup by the Apostle himselſe, *Because what they were according to the substance of their natures before consecration, the same they remaine after.* saith *Bertram* The like hath *Theoderet*, *Those mystical tokens after they be sanctified do not leaue their proper nature: for they abide in their former substance, figure, and shape.* This Sacrament was deliuered to the Corinthians in both kinds. As Christ saith, so saith *Paul*, *Bibite ex hoc omnes*, drinke ye al of this. That the whole Sacrament should be receiued of the people, and

The visible elements of bread & wine are neither charged in substance by vertue of consecration, and they should in administration be giuen both vnto all not one without the other, vnto priest or people.

Ber. l. 4 de cor. & 1. arg. 2. cor.

Serm. 4. *A Sermon preached in the same place, on the like occasion, &c.*

and no mutilation permitted, the ancient writers are most cleare as *Ambrose, Ierom, Chrysostom, Gelasius, Cyprian, &c.* This Sacrament is to be receiued in remembrance of Christ crucified. *As oft as ye shall eat this bread, and drinke of this cuppe, yee shew the Lords death untill his comming.*

Of preparati-
ons equired to
the worthy
receiuing of
this blessed
Sacrament.

1 Cor. 11.

2 Cor. 13.

23 In what manner we ought to prepare our selues thereunto, *Paul* teacheth saying, *Let a man proue himselfe, and so eate of that bread, and drinke of that cuppe.* This condemneth Anabaptists, which thinking themselves to be without sinne, communicate with none but such as they thinke like to themselves. Every man shall beare his owne burthen: It behooueth therefore euery man to try himselfe and not other men. *Try whether yee be in the faith, or no.* Faith hath his fruits: It worketh repentance, it causeth sorrow for sins committed, feare of sinning againe and hope of pardon. It breedeth loue towards God, and loue towards our brethren. If incredulity, if impenitency, if hatred and malice haue possessed thine heart, then abstaine from the Lords table, lest with *Iudas* thou receiue the Lords bread against the Lord, the food of saluation to thy condemnation. But if thou beleue, repent thee of thy sinne, purpose to liue a charitable and godly life, if thou be clothed with the sweet garment of the Sonne of God; then sit thee downe at the Table of the Lord, and at the feast of the Lambe. For this is his feast, this is done onely in remembrance of him, this is the blessed *Eucharist*, a Sacrament of praise and thanksgiuing; as for all other godly benefits, so particularly and principally for the death and passion of Iesus Christ, Gods onely Sonne, and our onely Sauour.

Honest life
and conuersa-
tion amongst
men.

24 These duties being thus performed vnto God, we must also endeouour to liue and lead an honest life. Peace is a great meane to procure pietie, and piety should breed honesty in vs. The one cannot be where the other is not. Walke honestly because the dayes are euill; deny impiety; and worldly lustes; liue soberly, iustly, godly in this present world: looking for that blessed hope, and appearing of the glory of the mighty God, and our Sauour Iesus Christ. If we will be Christs disciples, let vs treade in his footsteps. If we follow him here in peace, piety, and honesty, we shal receiue in his kingdome that crowne of eternal glory, which God the father for his sonnes sake grant vs, to whom with the holy Ghost, three persons and one God be all honour and glory now and for euer, Amen.

A

A Sermon preached before the Queene.

PHILIPPIANS. 2.

Verſ. 2. *Be like minded, hauing the ſame loue, being of one accord and of one iudgement.*

3 *That nothing be done through contention or vaine glory, but that in meekeneſſe of mind euery man eſteeme other better then himſelfe.*

4 *Looke not euery man on his owne things, but euery man alſo on the things of other men.*

5 *Let the ſame mind be in you, that was in Chriſt Ieſus.*



He Apoſtle of our Lord and Sau-our Ieſus Chriſt, with a moſt vehement ſpirit, and moſt earneſt obte-ſtation, doth here exhort the Philippians, if there were any conſolation in Chriſt, any comfort of charitie, any communion of the ſpirit, any bowels of tender affections, or any compaſſion in them, they would to the fulfilling of his ioy follow peace, vnity, loue and

The Apoſtles vehemency in exhorting to brotherly concord.

brotherly concord, removing with all the lets therof, and ſhewing the meanes how vnity, loue, and concord, may be continued, and preſerued. And that his exhortation might be of greater authoritie, and ſo take better effect, he ſetteth downe our Sau-our Chriſt as an example: who is the God of vnity and peace, the Lord of loue, and the liueſt patterne of all piety, and ſweetneſſe of maners, requiring of vs, as we profeſſe Chriſt in name and word ſo in mind, and in deed to be ſo affected as Ieſus Chriſt himſelfe was.

2 *Be like minded hauing the ſame &c.* We haue here an exhortation; and an example, ſo linked & tyed together, the one depending vpon the other, that they cannot well be ſundred. My purpoſe therefore is ioyntly to lay them both before you: and in explicating the one to propoſe the other. The exhortation is this, *Be like minded hauing the ſame loue, being of one accord,*

Three things performed in the words of S. Paul: the meane vnto vnity, taketh away lets

and

which hinder
vnity, sheweth
the meanes
whereby vni-
tie is main-
tained,

and of one iudgement. That nothing be done through contention or vaine glory, but in meekenesse of mind, every man esteeme other better then himselfe. Looke not euery man on his owne things, but euery man also on the things of other men. Vpon this exhortation followeth the example, *Let the same mind be in you, that was in Christ Iesus.* The exhortation standeth vpon three parts. First hee moueth vnto vntie, saying, *Be ye like minded, hauing the same loue,* and this vntie by way of interpretation, he diuideth into two members, *Be of one accord and of one iudgement.* Of one iudgement, in matters of religion; and of one accord in brotherly loue. In the second part he remoueth the lets of this vntie and concord, saying, *Let nothing be done through contention, and vaine glory.* These are great hinderances to vnity and concord. Lastly he telleth the meanes whereby agreement and loue may be vpholden and maintained, saying, *In meekenesse of mind let euery man esteeme other better then himselfe: Looke not euery man to his owne things, but euery man also to the things of other men.* Here he setteth downe two preseruatiues and defences of vntie and loue: the one, in humblenesse of mind, to thinke better of others then of our selues, the other, not to looke vpon our owne things onely, but euery man also on the things of other men.

I
The Apostle
requireth v-
ntie both in
religion and
affection.
Greg. Nazian.
Alics 4:

1 Cor. 1.

1 Cor. 1.

3 The Apostle requireth of vs a double vnity in Religion and in brotherly concord. Both are so necessary, that the one cannot stand long if the other fall. Vntie in religion is a thing most to be desired. *What is the worst thing of all others? Dissension. What the best? Vntie, peace, and agreement.* Thus thought Gregory. And wee read that the Gospell had his beginning in vnity, *The multitude of them which beleued, had one heart and one soule.* Schisme had his beginning of dissension: *I am of Paul, I of Apollos, I of Cephas;* this was that which rent the Church of God in pieces. The Church is called the *kingdome of God;* the *Arke of Noah,* the *body of Christ:* to teach vs that it should be at vnity in it selfe. For a house, a ship, a body diuided cannot continue. By themselues they are brought to ruine. Wherefore together with the blessed Apostle, *I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake one thing, and that there bee no dissensions among you: but be ye knit together in one mind, and in one iudgement.*

4 But we must consider which is true vnity: For euery a-
greement

greement is not that concord whereunto wee are in this place exhorted. *Lucifer* with other Angels consented together, *Eue* and *Adam* and the serpent were all of one mind; so were the builders of the tower of *Babel*; so were they of *Sodome* *a puero usque ad senem*, from the child to the man of gray haire; so were *Dathan* and *Abiram*, with their complices, so were the worshippers of the golden calfe; so were the sacrifices in *Dan* and *Bethel*, so were *Pilate* and *Herode*, so were the Iewes that cryed with one voyce, Let him be crucified; and so are they which haue ioyned themselues in holy league with no other intent then those wicked confederates had of whom the Prophet saith *They assembled themselues together against the Lord, and against his Christ*. But it is vnity of the spirit, vnity in the trueth, vnity in Christ, and in his Gospel, whereunto our Apostle here exhorteth vs. *The name of peace is goodly, and the opinion of consent, saith Hilary, is a faire and a beautifull thing, but who doubteth that the linked peace of the Church and of the Gospel is that peace onely which is of Christ, which he spake of to his Apostles after his glorious passion, which he commended at his departure as the pawne of his euerlasting commandement?* All other peace is no peace indeed. Nor is he ioined to the Church, saith *Cyprian*, who is severed and sundred from the Gospel. *S. Paul* mouing men to vnity, in religion, saith, *this is at one thing*, but he addeth further, according to *Iesus Christ*. The city wherof the Prophet speaketh, which is at vnity within it selfe, must be builded vpon the foundation of the Apostles, and of the Prophets. For what a concord is that which is at strife with Christ? Vnity must be in veritie, *Thy word is verity*, in this we must agree. *Let vs not here, This I say, This thou sayest, but, This saith the Lord*. For vnity in religion not grounded vpon Christ and his Gospel, is not concord, but conspiracy.

Euery agreement is not that vnity whereunto we are exhorted.

Gen. 3.

Gen. 11.

Gen. 19.

Num. 16.

Exod. 32.

Psa. 122.

Hilary contra Auxent.

Rom. 15.

Iohn 17.

Augustine.

The vnity which is in the Church of England at this day touching religion: the disagreement about some smaller things outwardly appertaining to religion,

5 And here we haue to praise our God, that in publike doctrine touching the substance of religion wee all agree in one truth; we all build vpon one foundation, Christ Iesus slaine and offered vp for our full redemption according to the doctrine of the Scriptures. So much the greater pittie it is that there should be such dissent in matters of small importance, in rites and circumstances, that by contention in such things the course of the Gospel should be hindered, Christs aduersaries strengthened,

and his Church offended. The Ministry cannot be well executed without her rites, which rites are left indifferent to euery policy, so that they bee not disagreeing from the word, so that they tend vnto edification, so that they be seemely and according to decent order. Bee it granted that some rites vpon some consideration might be bettered, or omitted: yet can I not say, neither any man, I suppose, can proue that any thing is set downe to be obserued in the Church, wicked, or contrary to the word. And it were scarce wisdom when as in many yerres a beautifull, and a costly house is builded, if a window be set a little awry, or some small like eye sore do appeare, in respect thereof to disturbe the whole house, to pull it downe, & lay it flat with the ground. For euery change being so full of perill, surely these great alterations vpon so light aduice, these new common wealths, howsoeuer they be shadowed with the plausible name of reformation, yet in seeking (for vndoubtedly this is sought & that by many) to haue the patrimony of the Church diuided, mangled, and impaired, they threaten the vtter ouerthrow of learning and religion. For take away liuing, at which roote this axe especially striketh, and ye take away learning, and ye ouerthrow teaching, take away teaching, and what shall become of the Church of Christ? *Where there is no vision* there the people cannot chuse but come to decay. There is no state (no not the state of a prince excepted, to whom feare, honour, obedience, and tribute is due) that may more rightly challenge a competent and sufficient liuing, then the Minister of the word of God. They seeme to haue put out the very light of nature in themselves, which repine at the reasonable maintenance of them that Minister before the Lord in these sanctified labours. For who doth plant a vineyard and doeth not eate of the fruit thereof? or who feedeth a flocke and eateth not of the milke of the flock? Marke how the Scriptures both in the law and in the Gospel doe beate vpon this point. In the law it is said, *Thou shalt not muzzle the mouth of the Oxe.* Doeth God take care for Oxen? No his care is for vs. For our cause it is that he hath said, *The labourer is worthy of his hire.* For our cause he hath ordained, *that they which preach the Gospel, should live of the Gospel.* Hee had a care of his Church, and therefore gaue charge, *Let him that is taught in the word, make him that taught him partaker of all his goods.* This

Prov. 29.

1 Cor. 9.

1 Tim. 5.

Gal. 6.

This is large, yet but reasonable. For if we haue sowed vnto you spirituall things, is it a great matter if wee reape your carnall things? is it much to make vs partakers of all your goods? *The Elders that rule well, are worthy of double honour, specially they which labour in the word and doctrine. They which labour amongst you, and are ouer you in the Lord, and admonish you, haue them,* saith the Apostle, *we beseech you in singular loue, for their workes sake.* It was foreseene no doubt by the spirit, how Gods portion should bee pinched, how the Ministers of the word should bee contemned, how iniuriously men in these last vncharitable daies would seeke for the hauocke and spoile of the Church: this moued him in so large and ample sort to speake of maintenance, and honour due to his Ministers. If any man be slow and retchlesse in doing his office, if there be any Idoll shepheard, that feedeth himselfe onely, and not his flocke, let him be reformed, or remoued: But for the fault of a few, that the whole state should be subuerted, and the patrimony of the Church of Christ spoiled and deuoured, it were very hard. No Prince, nor People; Christian, or Heathen, could euer consent to such a thing without sacriledge. Well, as we are at vnyty in substance of religion: so God grant that at length in these things also wee may agree and be as one, euen as becommeth the congregation of Christ, which is a society linked and knit together, not sundered by diuision, and rent in peeces by variety of opinions and iudgements. To this vnyty *Paul* exhorteth, *Be of one meaning.* This vnyty Christ commendeth to his Disciples, saying; *Be one.*

6 Of this vnyty and coniunction of men agreeing in the truth, ariseth that brotherly concord, whereof Saint *Paul* in the words that follow, saith; *Be like minded, hauing the same charity.* Where dissent in religion is, there can hardly be consent in loue, Diuersity of Religion, sundered the Iew and Gentile, caused the one to be an abomination to the other. Wherefore hee that came to bring religion into the World, came not to bring with it peace, but a sword: a sword to diuide a sunder not onely Kingdomes and Cities, but euen the man and the wife, the father and the child: a sword to cut off one brother from another. For there can be no agreement betweene Christ and Beliall, the light of the one, and the others darkenesse: such as are not of one true religion with vs, their profession may be friendship, but their

Of vnyty in religion, cometh that vnyty which linketh mens minds in mutuall affection each towards others.

practise is deceit; they may with speech and countenance flatter and fawne, but they carry for the most part a malicious heart set vpon mischief. *Caine* spake *Abel* faire enough: but for the diuersity of his sacrifice he hated him, and spying opportunity, shed his blood. *Herod* pretended to worship Christ, whose death he fully purposed in his malicious minde. There was neuer therefore wise Israelite that would trust an Amorite. It is, and will be true for euer, that *Constantinus* said: *Qui perfidi sunt in Deum, in Principem fideles esse non possunt.* They cannot bee sure to their Prince, who to God-ward are not sincere. They count trueth heresie; and, NO PROMISE TO BE KEPT WITH HERETIKES is their poesie. Children they are like to their father, which is a murdercr and lier from the beginning. But when we speake of loue and charity, we speake of the badge of Christianity, of the vertues of true Christians: who consenting in faith, bring forth the fruit of faith, which is loue; without which, how neere soeuer we approach vnto Christ in word, and in outward profession, we are indeed none of his. Hee cannot agree with Christ that is at discord with a Christian. God is so delighted with this affection, that he professeth himselfe to hate them that are enemies of it, yea, the soule of the Lord abhorreth him that raiseth up contentions amongst brethren. Loue is the Livery-coat of Christ; whosoever will be numbred with his seruants, must put it on. By this men shall know you to be my Disciples, *If ye loue one another.* In those very creatures which God hath left empty and void of vnderstanding, there is a kinde of loue: a consent we see there is in the starres, in the elements, in times and seasons, amongst the beasts of the field, the fowles of the aire, the fishes of the sea, and fruits of the earth; euery beast doth loue his like, to our shame and reproach, if hauing so many Schoolemasters to teach vs one thing, we learne it not; especially being so necessary as it is. For in loue and concord our praiers are accepted in the sight of God, and without them abhorred: *Verily I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoever they shall desire, it shall bee giuen them of my father which is in Heauen.*

Gen. 4.

Mat. 2.

Serm. 1. c. 6.

Prov. 6.

Job 13.

Mat. 18.

The loue and vnity which should be in
 7 *S. Paul* therefore to perswade men to this concord, vseth a similitude drawne from the members of a naturall body: wherein hee noteth that the body by nature is a thing whole and

and perfect, consisting of all his members; if any part be wanting or cut off, it is maimed: Euen so in this mysticall body of Christ, in this spirituall society of the faithfull, if any part be cut off, the whole is defaced and deformed. All the members, and every one of them, labour not for themselves onely, but for the vse and preseruatiō of the whole body. So are we borne not for our selues alone, but for others also, for whom we should trauell as for our selues. The members strue not, but are content with their placing, be it honourable, be it base: Euen so should not we strue for equality or superiority, but euery man content himselfe with his owne calling. The members reioice and suffer together: Euen so should we be kindly affected each to other, mourning with them that mourne, and being glad with them that doe reioice. That member which hath not this sympathy, this mutuall suffering, this feeling of other mens hurts, is dead and rotten: *Remember them* saith the Apostle, *that are in bonds, as though ye your selues were bound with them, and them that are in affliction, as if ye your selues were afflicted in their bodies.* The members are sundry, and haue sundry offices. For if all were an eye, where were the hearing? If all did command, which should obey? Euen so in this resembled body, and ciuill society, there must be diuersity, as of members, so of functions. The Prince is as the head, without whose discreet and wise gouernement the Lawes would cease, and the people being not ruled by order of Lawes, ruine and confusion would soone follow, each contending and struing against other, the end would be the vtter subuersion of all. The Ministers of the word are as the eyes to watch, and not to winke, or sleepe, and as the mouth to speake, and not bee dumbe. For then they performe not their allotted function. They are placed as watch-men ouer the Church, for the good and godly direction thereof, to take heed both to themselves, and to all the flocke, whereof the holy Ghost hath made them ouerseers, to feed the Church of God, which hee hath purchased with his owne blood, to warne the people of the enemy euer at hand, alwaies ready to assault, to teach and instruct the people of God in the way of their saluation, to tell them of their sinnes, to crie vnto them, and not to cease. The Iudges are as eares, who should sit in open places, to heare the causes and complaints of the people,

the mysticall
body of Christ
which is the
company of
men, profess-
ing the Chri-
stian faith,
shewed by
comparison
of that vni-
versity which
is seene
in the parts &
members of a
natural body.
1. Cor. 14

Heb. 13.

opening the one eare to the plaintife, and reseruing the other to the defendants answer. The Nobility are as the shoulders and armes to beare the burthen of the Common wealth, to hold vp the head, and defend the body with might and force, with wise counsell, and good aduise. Men of lower degrees are set as inferiour parts in the body, painefully to trauell for the necessary sustentation both of themselves and others. All these members are so necessary, that none can want without the ruine of the whole. For euery one hath need of other, and by the helpe of the other is maintained. This necessary coniunction should cause the Prince to loue the people, as *Moses*, which wished rather to be blotted out of the booke of life, then that they should perish: and as *Dauid*, which besought the Lord to turne his wrathfull hand against him, and to spare the people. It should cause such loue in the people towards the Prince, as was both in the people of Israell towards their Prince, and Gouvernour *Ioshua*, when they said, *All that thou hast commanded vs, we will doe, and whether soeuer thou sendest vs, we will goe*; and in *Dauids* subiects towards him, when they stood fast by him at such time as he fled from his rebellious and vnnaturall sonne; not suffering that he should aduenture himselfe in the field, but they rather for him to beere the brunt and burthen of the battell, *Thou shalt not goe, thou art worthe tenne thousand of vs*. This should cause the Pastor to loue his flocke, as *Paul* did loue his brethren, *I would wish my selfe separated from Christ for my brethren*: and againe, *Our good will was to haue dealt vnto you not the Gospell of God onely, but euen our owne soules too, because ye were deare vnto vs*. This should cause the people to loue their Pastor deere, as the Galathians loued *Paul*, to whom he giueth this testimony, *I beare you record, that if it had bene possible, you would haue plucked out your owne eyes, and haue given them to me*. Finally, this should cause all men to walke in loue, euen as Christ our example hath loued vs:

8 It followeth, *Let nothing bee done through contention or vaine-glory*. After that *S. Paul* hath exhorted vs to loue and vni-ty, now he remoueth the lets and enemies of them. The breach of concord is contention, and the daughter of contention is dissipation. Wherefore our God is not the God of contention, but of peace; not of confusion, but of order: his Apostles are not breeders of stirres and mutinies, they are messengers sent to

Iosua 1.

2. Sam. 18

Rom. 9
1 Thes. 2

Gal. 4

2
The first hinderance of v-
nity is con-
tention.

make peace; to this they prouoke and exhort euery where, *I beseech you, let there be no contentions amongst you, follow peace; Let* Heb. 12. *no root of bitterness spring up and trouble you.* Where the man and the wife, the parents and the children, strue one against another, that house needeth no forreine enemy to bring it to nought, it will be deuoured of it selfe. A Kingdome, a City, diuided by contention, how should it stand? All times and examples are our witnesses. Contention betweene *Roboam* and *Ieroboam*, brought the Kingdome of Israell first to a diuision, and then to confusion. The contention betweene *Simon*, *Iohn*, and *Eleazar*, chiefe men in the City of *Ierusalem*, was the last and vtter destruction of that City. If Counsellors emulate and contend amongst themselves, it must needs teare the state of the Common-wealth in peeces. It was great wisdom therefore in *M. Aemilius* and *Fulnius Flaccus*, that being at enmity, yet when they were chosen Censors of *Rome* together, they ioined hands, and buried all iniuries; least through their contention, the state should come to ruine. *Abraham* knowing the hurt of contention, gaue place to his Nephew *Lot*, *Let there be no strife I pray thee betweene thee and mee, neither between mine heard-men and thine, for we are brethren.* The Scripture termeth vs sheepe, meeke, and patient. Let vs not therefore be currish like vnto dogges, contending, barking, and biting at our brethren. *If ye bite one another, beware lest ye be consumed one of another.* Gen. 13. Gal. 5.

9 And as the bane of vnity is contention, so the breeder of contention is vaine-glory. What else caused *Iohn* Bishop of Constantinople, to contend to be called *The vniuersall Bishop*? *Superbum nomen hoc est*: This is a proud name, saith *Gregory*. What else made the Angell to contend to aduance himselfe about measure? *Adam* to seeke to be wise as God? *Absolon* to strue for his fathers Kingdome? *Cesar* to brooke no man to be his better? *Pompey* no man to be his Peere? Wherefore let vs not bee desirous of vaine-glory, prouoking one another, enuying one another. The proud and vaine-glorious are compared to the Cedar trees of *Libanus*, which are higher then others, not of themselves, but by reason of the high mountaine whereupon they growe.

10 It is madnesse for men to glory in that which is not their owne. *What hast thou, that thou hast not receined?* And if thou

There is no
thing in vs
whereof wee
may boast.

1. Cor 4.
Esay 64.
Prou. 8.

Sap. 6.

Num. 23.
Mat. 26.

Esay 40.

1. Cor. 9.

Heb. 5.

thou hast receiued, why dost thou glory? Dost thou glory in thy good workes and righteousnesse? They are as the cloathes of a woman in her blood. Dost thou glory in thy Nobility, and great authority? *By me Kings doe raigne*, neither is there any power but from God. Rule is giuen you of the Lord, and power by him that is most high. Glory not, but feare, knowing that he which hath receiued much, hath much to reckon for. And, *A hard iudgement shall they haue that beare rule*. Dost thou glory in thy riches? Foole, this night thy life is taken from thee, and then whose are they? They are as grasse vnto all, but vnto most men as thornes: many haue beene pierced to the heart by them, they spare neither Prophet, nor Apostle, as we see by the examples of *Balaam* and *Indus*, they are euery where vnquiet guests. *Sigismundus* the Emperour could not sleepe so long as a chest full of gold remained in his bed-chamber. Dost thou glory in forme and fashion? in fauour? in beauty? *All flesh is grasse, and the glory of it is as the flower of the field*. To day it flourisheth, to morrow it vanisheth. Dost thou glory in thy worldly wisdome and policy? The wisdome of the World is but foolishnesse before the Lord. *Let not the wise man glory in his wisdom: Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which shew mercy, iudgement, and righteousnesse in the Earth*. Dost thou glory with insolent *Haman*, that thou art in exceeding grace and fauour with *Ashuerus* the King, and canst haue whatsoeuer thy heart doeth wish at his hands? Dost thou in this thy lostinesse enuy vnto death godly *Mardochems*, because he honoureth not thee, which art in thy selfe altogether vnworthy of honour? His pride had a fall, his insolency ended in ignominy and shame. Let such as are lifted vp into such fauour feare, let them learne to bee so much lowlier, as they are higher then others, remembering that the wrath of a Prince is death, and what is more easily kindled then wrath.

Vaine glory
hardly bridled

II It is hard to bridle the hawty affections of vaine-glorious men. This vanity staineth our best and purest actions, our praier when we pray, that we may be seene and thought holy: Our almes when we giue, that we may haue a praise, our fasting, when we vse it, either to merit vnto our selues, or thereby to sceme deuout vnto others: Our preaching, when wee seeke our owne

com.

commendation, when we study not so much to please God as men, when much learning puffeth vs vp, when we take a pride in our picked wordes and pleasant vtterance, when wee reioice with *Herod* to heare the people shewt and crie, *The voice of a God.* Thus as the goodliest trees in a Garden are soonest blasted with red windes; so men indued with the rarest qualities and best gifts, are soonest infected with this poison. That great and blessed Apostle himselfe, was in some danger of this disease. Wherefore thus he speaketh, *Least I should bee exalted aboue measure through abundance of reuelations, there was giuen vnto me a sting in the flesh, the messenger of Satan to buffet me, that I might not be exalted aboue measure.* He onely was quit, and cleane void of this sinne, who is our example, who saith in the Gospell, *I doe not seeke mine owne glory.*

12 Now the lets of vnyty, which are contention and vaine-glory, being remoued, *S. Paul* teacheth in the last place by what meanes vnyty and concord may be preserved. Wherein he setteth downe two strong preferuatiues. The first is, *In humbleness of minde every man to esteeme others better then himselfe.* To esteeme others better then our selues, is a lesson hard to be learned, a lesson which neuer can enter into the braine of a proud-hearted man. And therefore *Saint Paul* requireth humbleness of minde in him, that shall thus frame and fashio[n] his iudgement: according to that whereunto he exhorteth in another place, *Walke worthy of the vocation whereunto ye are called, with all humbleness of minde and meekenesse, with long suffering, supporting one another through loue, endenouring to keepe the vnyty of the spirit in the bond of peace.* For vpon whom shall the spirit of the Lord rest, but onely vpon them that are humble and lowly? To whom should he giue grace, but vnto men of a meeke and gentle spirit? But there are sundry sorts of humility.

13 There is an humility which is constrained, an humility Diuers kindes perforce, such as that whereof the Prophet saith; *The Lord releeueth the meeke, and humbleth the wicked to the ground.* Such are then humble, onely when God hath humbled them by afflicting them. There is a counterfeite humility, such as was in *Absolon*, when he stole away the peoples hearts from the King. For it is the vsuall manner of some to bow downe themselves, and to looke most demurely, when their inward parts are full of dectie,

Acts 13.

2. Cor. 12.

³
The first
meane to pre-
serue vnyty, is
humbleness of
minde.

Ephes 4.

Diuers kindes
of humility.
Psal. 147.

Eccle. 19.

Col. 2.

Luke 18.

1. Tim. 1.

The way to
redresse that
ouer weening
which wee
haue of our
selues.

Psal. 38.

and their heads most occupied about wicked purposes. Again there is a superstitious humility, such as that was, *Touch not, Taste not, Handle not*, touch not the chalice, taste not an egge in Lent, handle not the bread that by consecration is made holy; which things had a shew of religious holinesse, but were in deed meere daliances, deuiled by Satan, to no other end, but onely to nusse the deceiued in their blindnesse. But true humility is the lowlinesse of a pensue and contrite heart. This humility was in the Publicane, which thought so basely of himselfe, that he durst not lift vp his eyes towards Heauen: this humility was in *Paul*, when he confessed himselfe the *least* amongst the Apostles, and the *chiefest amongst sinners*. A man of this disposition, which thinks so basely of himselfe, will easily esteeme others better then himselfe. But what? Should a King then in dignity, place and authority, preferre a meane Artificer or a day-labourer before himselfe? or should a wise man esteeme a naturall foole wiser then himselfe? No. *S. Paul* is no Authour of confusion, neither will he in any wise haue Gods good gifts debased. Hee descendeth not to these extremities, but onely perswadeth vs not to thinke so arrogantly of our selues, as in respect of our selues, to condemne others. Euery man hath the minde of a King in himselfe. *Goliath* thought bigly of himselfe, but of *Dauid* how basely? This selfe-likeing hath infected and possessed all flesh.

14. The way to redresse it, is to looke vpon our selues, and vpon others, but not vpon both with the same eies: vpon our selues with the eies of strait iudgement, vpon our neighbours with a fauourable and a charitable eye. Whosoeuer therefore thou art that despisest another, consider in thy selfe these two things. First whatseuer thou hast that good is, it is of God, the Authour of all goodnes: and as all that thou hast is from him, so to him thou dost stand accountable for it. Thou art but a steward of his goods which will call thee to a strict and a hard reckoning for euery mite. If thou consider this, thou shalt find small cause to boast and glory of thy selfe, but shalt giue all glory to the King of glory. But open thine other eye, and looke downe to thy sinnes, there shalt thou see an vgly sight: thou shalt be forced to leaue off glorying, and to cry with the Prophet *Dauid*, *Mine iniquities are gone ouer my head, and as a waighty burthen they are too heavy for me*. Yea, if thou rightly looke vpon thy sinnes, thou shalt see in
that

that glasse Gods face turned away from thee, and his eares shut
 vp against thy prayers, *Your iniquities*, saith God, *haue made a di-* 1/ay 59.
uision betweene you and me. If thou truly enter into thy selfe, and
 consider of thy sinne. thou shalt say with the prodigall child, *Lord* Luke 15.
I am not worthy to be called thy sonne, and with *Peter*, *Depart from* Luke 5.
me, for I am a sinner, and with *Dauid*, *It is I that haue sinned*, as for 2 Sam. 24.
these sheepe what haue they done? Thou wilt thinke of others, as
Saul did say of *Dauid*, *Thou art more righteous then I.* But the 1 Sam. 24.
 prince of darkenesse hath dimmed, or rather put out both these
 eyes; we can neither see our gifts that be good, to be of God,
 nor our sin, as we should, to be of our selues, and therefore we e-
 steeme most highly of our selues, & most vilely of others. Which
 we would not do if we did louingly and charitably behold with
 reuerence the graces and gifts of God which are in them. For
 who is there in whom some commendable thing doeth not ap-
 peare? *Lazarus* seemed a contemptible thing in the eyes of that
 rich glutton; yet was his patience to be preferred before the o-
 thers riches. The Publicane seemed vgly and odious to the Pha-
 rissee: yet his humbleness was much more worthy praise, then the
 others supposed purity & holiness of life. There is no man so base
 but a charitable eye may find out in him some good and preci-
 ous thing. And no man may be despised, in whom there is any
 appearance at all of that which is good. At the least this we may
 see in all men, that they shew the workmanship of him which
 made them, they cary the image of him by whom they were
 created; and in them which are our brethren, how high soeuer
 we beare our heads, yet thus much we may consider more, that
 they are as dearly bought as we, the precious blood of the Son
 of God, was shed for them, as well as for vs, wee haue not a foot
 more then they in that eternal inheritance which God hath pro-
 uided for his humble minded children. If these considerations
 doe not make vs to esteeme others better then our selues, yet
 somewhat they will abate and take downe that proud humour
 which causeth vs to lift vp our selues so much aboue others.
 And as in looking vpon our brethren, wee must haue one eye
 open, to behold the graces of God which are in them, so the
 other must bee shut and closed vp, that those things wherein
 they are weake, may be hidden. For, *charity doth couer sinnes.* 1 Pet. 4.
There can be no charitic in that mans heart, whose eyes are sed
 with

with beholding the infirmities of his brethren. *Sem* and *Iaphet* turned away their faces when they went to couer their fathers nakednesse, for which charitable deed they receiued a blessing: But *Cham* for looking vpon his fathers fall, brought a curse vpon himselfe and his posterity. To teach vs, that he which looketh vpon other mens faults with pleasure and delight, doeth well deserue that other men should looke vpon his plagues without compassion. *S. Paul* therefore would haue vs go befaourable censurers of our brethren, ready to pardon scapes, *Considering* faith he, *thy selfe, lest thou also be tempted.* And it is a good meditation which *Augustine* prescribeth in these cases, *Such we were or may be.* Whereforeas *Christ* doth not only couer our manifold sins, but also forgieue, as it were, and quite forget them: So let vs, like good and pitifull Chirurgions, hide the sores of our wounded brethren from the wind. This the law of charity and loue requireth, and this neither taketh away the sword from the Magistrate, nor yet the rod from the Minister, but that each of them seuerally according to the order of his vocation may punish sinne, as he must pittie sinners.

Gal. 6.

Augustine.

The second
meane to
maintaine
concord, is
care not on-
ly for our
selues but for
others also.

15 The other preseruatiue of vnitie is, *Not to looke vpon our owne things onely, but euery man vpon the things of others.* These words doe suffer a double exposition. They may bee referred to the wordes before by way of preoccupation, as if hee should say, *You thinke it hard to preferre others before your selues, but you may make it easie. Looke not vpon your owne things, such as Mini-ster occasion of overweening, but looke vpon the vertues, qualities, and graces, that be in others.* Another exposition, is to make this a proper meane to keepe and conserue vnitie, rather then a way onely to diminish loftinesse and pride: so that the words are to this effect, *Without vnitie, there can be no Christianitie, and a chiefe meane to liue in vnitie, is that men be not euery one for himselfe, but each carefull to do good to other, that we seeke not greedily our own commoditie, and neglect the commoditie of our brethren. Lone seeke not her owne.* But in these euill dayes charity is growen so cold that euery mans song is, *I am neere to my selfe.* Men scrape and scratch, they heape together and lay vp for them and theirs, but the bowels of tender mercy towards others, are withered and dried vp. Of these selfe-seekers we haue too many examples. Of this crue were the *Sichemites*: for to obtaine substance, wealth

Gen. 34.

wealth and catrel, and friends, they sticked not to alter their religion. But whilest they thus sought themselves, they lost themselves. *Nabal* was one of the same note, and the rich man, *1 Sam. 25*. whose heart was set only vpon the enlarging of his barnes was another.

16 There bee that seeme to bee farre from this fault and are not, that seeme to looke vpon others, but do it not with a single eye. And of this kind I note foure sorts. There be that giue to others for a *Ne noceat*, which although it be not simple, yet is it more sufferable then the rest. *Achaz* spoiled the Temple of God to giue rewards to the king of Assyria, and so bought his owne quietnesse with a stollen price. Yea *Iacob* is faine, and glad to send his brother *Esau* great gifts, that hee may passe quietly by him without hurt. The needier sort are forced to consider of the richer for their better safety. The poore seruant in the Commodity, complaineth of it, *It is a hard case*, saith he, *that the poore must still offer to the rich mans boxe*. There be others that sometime looke vpon others with some part of liberality: But either they doe it to auoid an euill name, and lest they should bee noted for niggards, or else they doe it when it is wrung out from them by clamour and importunitie. The poore widow by wearying the wicked iudge, brought him at length to shew her iustice. The disciples may seeme to haue had a spice of this fault by that speech of theirs concerning the Canaanite, *Send her away*, *Matth. 15*. *she cryeth after vs*. Another sort giue, not because they are, but because they would seeme to be bountifull and liberall, as the Pharisees which made a trumpet to be blowen, that men might know when they gaue almes. The last and worst sort giue, but they giue to gaine, *Iason* gaue *Antiochus* the king, a graund summe of money. But he knew the office of the high Priest to be well worth it.

17 Our Apostles meaning, is not that we should in this wise consider one another, but he exhorteth vs sincerely, heartily, and in deed, to seek the commodity and safety of others, euen as Christ hath sought ours. He sought not himselfe, but being equall with God became man for vs; and being Lord of all, for vs became a seruant, to exalt vs, hee humbled himselfe; hee made himselfe a curse, to take away the curse which was due vnto vs. Let that affection therefore bee in vs that was in him. Hee

is our example. Him wee must follow in the path of his vertues, if wee will follow him in at the gate of his kingdome. Euery Christian ought so to be affected towards others that hee may say with Saint *Paul* in sincerity and trueth, *I seeke you, not yours.*

This care of
caring for o-
thers doeth
principally
concerne
Princes,
Exod. 2.
Gen. 14.

Serom. lib. 2.
cap. 15.

Euseb. lib. 10.
c. 19, ult.
Theod. 1. 2. ca. 9
Socr. 1. 2. c. 12

18 Princes are not exempted from this rule of Christian duty, *Loue thy neighbour as thy selfe*, is spoken vnto them. All Christians are our neighbours, which doe need our helpe. To suffer such to perish for want of helpe, is to be guilty of their blood. *Moses* in consideration hereof, when he saw an Israelite in danger to be murdered of an Egyptian, in defence of his brother slew the enemy of God. *Abraham* sate not still when *Lot* was in danger. When the Christians were persecuted by the Persian, *Constantinus* wrote letters in their behalfe that they might peaceably enioy the freedome of their conscience and the liberty of the Gospel. The same Emperour waged warre against *Licinius*, his owne sisters husband in the quarrell of the poore afflicted Christians. *Constantus* likewise wrote a menacing letter to *Constantius* his brother, wherein he proclaimed open warre against him, vnlesse he did presently surcease his enterprises against the Christians. These zealous and worthy Princes being neerely touched with those afflictions, which others suffered for Gods cause, studied for their safety, as for their owne. This they did for strangers: what would they haue done if their subjects had claimed succour at their hands? would they haue put their owne sheepe in the mouthes of bloody and rauening wolues, which were so carefull to deliuer a strange flocke from the Butchers knife? As it is treason for the subjects to forsake their Prince, so for the Prince to forsake his subjects, it is a fault not sufferable. If Christ made himselfe poore to enrich vs, if he humbled himselfe to the death of the crosse, for our deliuerance, when we were his enemies held in captiuitie vnder sinne and death, shall we spare our paines, our purses, or our liues for the relieuing of our brethren, the afflicted members of Christ Iesus? It was a plaine lesson which *Mardocheus* gaue Queene *Hester*, *If she neglected the people of God, God would find a way to deliuer his people, but she and her fathers house should perish.* Kings and Princes should consider that they are Gods Ministers, furnished with power and might from aboue to stand with him against his

his

his enemies, to serue him both with scepter and with sword, to be patrones and defenders of all his seruants. It is a glorious thing, for a Prince to fight as *Dauid* did the Lords warres against the Philistims, to bee in the field vnder Christs banner. But to draw in one yoke with Infidels, to bee in league with Antichrist, it is both an impious and a base thing. By ioyning with *Achaz*, *Iehosaphat* gained nothing, and *Ochozias* as little ^{2 Reg. 8.} by ioyning with *Ioram*. *Ieas* and *Iehu* worthy Princes, regarded Gods cause, and had singular care of the safetie of their people: the one tooke away that cruel murtherer of the kings blood, the conspiring and traitorous Queene *Athalia*, the other brake the necke of that idolatrous, proud, and lasciuious ^{2 Reg. 11.} Queene *Iesabel*. *Moses* and *Dauid* most worthy Princes, looked not onely on themselves, but provided for their posterity, when the one appointed *Ioshua*, and the other *Salomon* to raigne after them. The Prince that hath not a speciall and singular care ouer his people, hath denyed the faith, and is worse then an Infidell. ^{2 Reg. 9.}

19 Neither doth this concerne the duety of Princes onely, but of Counsellers also. Their care should bee greater for the Prince and common wealth, then for their owne commoditie. I will not remember vnto you *Codrus*, and *Decius*, *Curtius*, *Brutus*, with such like, who loued their countrey more then themselves. I will not put you in mind of those two precepts set down by *Tullie* out of *Plato*, the one of not seeking for priuate commodity, the other, of not leaning to one part, and neglecting another of the common wealth. I like not so well to deale with prophane things in this place; the word of God being so plentifull and of great power to moue the hearts of such as beleue. In the Scriptures of God, Counsellers haue examples laid before them of both sorts; as well such as haue referred all their counsels to their owne priuate gaine, as also such as haue faithfully employed their trauels to the benefite of others. *Achitophell* being a man of a traiterous heart gaue trecherous aduise, tending to the kings confusion. But *Chusa* the Archite directed faithfully his counsell to the safetie of his Lord and master the King. Let him be followed, who is most to be commended & was best rewarded. This lesson must be deliuered vnto them also, which haue charge to deliuer it vnto others. For woe be to those pastors that

It concerneth also counsellors, ministers, and generally all men.

^{2 Sam. 17.}

that feede themselues and not their flocke. *Paul* had care of all Churches. Christ preferred the safety of his flocke before his owne soule, hee gaue his precious life for his beloued sheepe. To be short, this must teach euery member to trauell for the benefite of the whole body, that the glory of God may be sought of all; Which that all may seeke sincerely and heartily, God the Father, grant for his Sonne our Sauours sake, to whom, &c.

A Sermon preached before the Queene.

PSALME. 86.

Verf. 11 *Teach me thy way, O Lord, and I will walke in thy trueth.*

A petition to be taught the way of God, and a promise to walke in his trueth.



Will not meddle with the argument of this Psalme, nor make any generall discourse of the whole: this one verse shall suffice, being plehtifull and rich in matter, most fit for these our times, and not vnfit for this most honourable audience: they are the words of a most worthy Prince, pertinent to all Princes, and conuenient for all Christians. This short sentence

consisteth partly of a petition, and partly of a promise. For first he praieth to be taught of God, secondly he promiseth to walke in his trueth. In the former part are these things chiefly to be considered, first a request to be taught, *Teach me*; secondly to be taught of God, *Teach me, O Lord*; thirdly what he would be taught, *Teach me thy wayes*.

1 In praying to be taught hee confesseth his ignorance. 2 The king in praying to be taught, confesseth his ignorance; and if the great Prophet of God plead ignorance, who is he that dare boast of knowledge? If *S. Paul* after so long study, and after so many heavenly reuelations did confesse, *We know in part*; then the best learned of all may learne. Yea when a man hath done his best, he must then begin againe, as if all which hath been done already were in comparison of perfection nothing. It is too much arrogancy in that proud man who thinketh

keeth himselfe to haue all knowledge hid in the chest of his bo-
some, and all trueth chained to his tongue, so that he can neither
deceiue nor bee deceiued. No man hath attained to the know-
ledge of any thing which will not confesse with *Socrates*, *This*
one thing I know, that I know nothing. Brethren, saith the Apostle, *1 Cor. 10*
I would not haue you ignorant. Ignorance is the mother not of de-
uotion, but of superstition, not of trueth, but of error and sinne.
If we desire rather to walke in light, then to dwell in blindness,
we must learne of this princely Prophet to become schollers in
Gods schoole, we must with *Salomon* preferre knowledge and *1 Rg 3.*
wisedom before riches, honour and long liue.

3 God hath appointed good meanes to lead men to know-
ledge: he hath caused the Scriptures to be written for our lear-
ning. Without the knowledge wherof, neither can kings beare
rule, neither subiects obey and liue in order as they should, ledge.
Wherefore *Ioshua* was commanded not to lay aside the volume
of the Law at any time, night nor day. The prophet *Danid* made
it his continuall study. The wisest gouernours of Israel would
not enterprise any mater of weight til they had turned the leaues
of this booke, thence to take aduice for their better direction.
This most precious iewel, is to be preferred before all treasure. If
thou be hungry, it is meat to satisfie thee, if thou be thirstie, it is
drinke to refresh thee, if thou be sicke, it is a present remedy, if
thou be weake, it is a staffe to leane vnto, if thine enemy assault
thee, it is a sword to fight withall, if thou bee in darkenesse, it is
a lanterne to guide thy feet, if thou be doubtfull of the way, it is
a bright shining starre to direct thee, if thou bee in displeasure
with God, it is the message of reconciliation, if thou study to
saue thy soule, receiue the word ingrafted, for that is able to doe
it: It is the word of life. Whoso loueth saluation, will loue this
word, loue to read it, loue to heare it, and such as will neither
read nor heare it, *Christ* saith plainly, they are not of God. For
the spouse gladly heareth the voyce of the bridegroom, and my *Iohn 10*
sheep heare my voyce, saith the Prince of Pastors.

4 But the world seemeth to be glutted with the word, there be
many stomacks that cannot digest it, and many that loath it. I
stand in feare that God in his iustice wil giue vs instead of plenty
of this bread a famine, and for wholesome food, meat that shall
rot betweene our teeth. There is not that desire in vs to know
the

The meanes
whereby God
doth lead
men to know-
ledge.
Ios 1
Psalm 119

The con-
tempt of the
meanes wher-
by knowledge
is attained.
Luke 11.

the wisedome of Christ, which was in the *Queene of Saba*, to heare the wisedome of *Salomon*. There were of the Iewes no small numbers that heard Christ three daies together in the wilderness, and that fasting: but he hath fed vs so full that we care not for him. The seruants of *Salomon* were thought happy that they might stand daily to heare his wisedome. Happy it were both for the seruants of *Salomon*, and for *Salomon* too: if but euery Sabboth, they would heare him which is farre both greater and wiser then *Salomon*. There is no want, except it be of willingnesse onely: for both we haue leisure enough to heare, and there are store of them whom God hath very well enabled to speake. No time can be better spent, nothing more necessary for a Christian Court. What more prince-like, then to honour the Prince of all princes with that seruice, wherein hee is so highly delighted? The belly is daily, and daintily fed: O suffer not the soule to want that food which abideth for euer. They are not blessed that feed and pamper the flesh, they are that *heare the word and keepe it*. This word attentiuely and carefully heard would conuert our soules, correct our liues, soften our hearts, inflame our minds with the loue of God; it would root out vice and ingraft vertue; banish vaine, and cherish good desires in vs; it would lay our sinnes before our faces, humble our proud and haughty lookes, bring vs vnto true and hearty repentance, throw vs downe with godly sorrow, and raise vs vp againe with heavenly comfort, in the merites and mercies of Christ Iesus; it would perfectly perfect vs vnto euery good worke.

Luke 11.

2 Tim. 3:

Vnto knowledge prayer is as needfull as meditation.

5 The Prophet, being inflamed with a desire of knowledge and vnderstanding, saw no other way to attaine thereto, but by ioyning with continual meditation, earnest prayer. *Teach me thy wayes, O Lord, Giue me vnderstanding, Shew me thy Law*. Hee knew that praying was as needfull altogether as reading that if there bee any difference at all, it is this, By praying wee profite more then by reading.

No man learneth wisdom except God be his teacher.

Apo. 5

6 As he desireth to be taught, so it is especially to be noted that his desire is to be taught of God. Teach thou me, O Lord, There is none that can open the sealed booke of God but onely the Lyon of the tribe of *Iuda*, the roote of *Dauid*, the Lambe of God. For *Thou art worthy to take the booke, and to open the seuen seales thereof, because thou wast slaine, and hast redeem'd vs*

to God by thy blood. It is hee that hath the key of *Dauid*, which openeth, and no man shutteth, shutteth and no man openeth. For the outward reading of the word, without the inward working of his spirit, is nothing. The precise Pharisees, the learned Scribes red the Scriptures ouer and ouer againe: they not onely red them in Bookes, but wore them on their garments; they were not only taught, but were able themselues to teach others. But because this heauenly teacher had not instructed them, their vnderstanding was darkened, their knowledge was but vanity, they were ignorant altogether in that sauing trueth, which the Prophet *Dauid* is so desirous to learne: The mysteries of saluation were so hard to be conceiued of the very Apostles of Christ Iesus, that he is forced many times sharply to rebuke them for their dulnesse: which vnlesse he himselte had remoued by opening the eyes of their mindes, they could neuer haue attained to the knowledge of saluation in Christ Iesus. The eares of that woman *Lydia* would haue beene as close shut against the preaching of *Paul*, as any others, if the finger of God had not touched, and opened her heart. As many as learne, they are taught of God, and *no man knoweth the father but he to whom it pleaseth the sonne to reueale him*. There is but one teacher in the Schoole of Christ: he it is that leadeih vnto all trueth.

Luc. 24.
Acts 16.
John 6.
John 16.

7 Now although Christ onely openeth the booke of knowledge, giueth vnderstanding, and reuealeth vnto vs the will of his father; although the spirit onely bee the Schoolemaster that inwardly guideth the heart in the way of trueth: yet may wee not gape for reuelations as the Anabaptists doe, or thinke that God hath reuealed vnto vs whatsoeuer wee doe vainely imagine and conceiue in our braines. For as there is a spirit of trueth: so there is also a lying spirit. Saint *John* therefore giueth vs a caueat not to credit euery spirit; but to try the spirits whether they be of God or no. We are to be taught of God, yet by such meanes as God hath appointed. The rich man being in torments, craued reuelations for his brethren, to whom it was answered; *They haue Moses and the Prophets*. God doth teach inwardly, but by outward meanes. Hee spake in olde time by Angels, by dreames, by visions, by reuelations. But now in these latter daies hee hath spoken by his Sonne, and heeby his Ministers. Hee taught the Eunuch, but it was by

Dangerous to looke for instruction by reuelations.
1. John 4.
Luk 16.
Acts 8.
Acts 10.

Acts 9. Philip, he taught *Cornelius*, but it was by *Peter*, he taught *Paul*, but it was by *Ananias*.

The thing
which the
Prophet defi-
neth to learne
is the way of
the Lord.

8 But howsoever, or by whomsoever we bee taught, the thing which we must learne, is the word of God, not the decrees and decretals of Popes, not the quiddities of too curious Schoolemen, not lying legends, not amorous arts, not the dangerous discourses of pollitikes, voyde of the feare of God, denying and defacing Christian Religion. This is not our Schoole, these are not our studies. What wee should desire to learne the Prophet sheweth by the words following, *Thy wayes.*

The word
WAY, taken
directly in
Scripture.
Matth 23
Acts 24

9 The word WAY by a translation or metaphor in the Scripture hath sundrie significations. Sometime it is taken for doctrine, as *thou teachest the WAY of God truly*; sometimes for religion, as when *Saint Paul* saith, *I persecuted this WAY*; and againe, *According to this WAY which they call heresie, I worship the God of my Fathers*; sometimes it is taken for the course and order of a mans life, as in the words of the Prophet *Esay*, *The Lord taught me that I should not walke in the WAY of this people*; sometimes for the counsels and purposes of men, so *Elihu* meant it, saying, *His eyes are upon the WAYES of man, and he seeth all his goings*. The way which the Prophet heere would learne of God is true religion, the doctrine of his holy will in his word reuealed, but chiefly the doctrine of the true Messias promised, the way of truth it selfe, hee onely being the Way, the truth, and the life, hauing giuen vs an example that we should follow his steps who did no sinne. Now as God hath his way, so man hath his. *My wayes are not your wayes*. The wayes of Christ, and Antichrist, of the Church of God, and the Synagogue of Satan, of religion, and superstition, these are contrary each to other. Christ saith of himselfe, *I am the way*. In the knowledge of this way *S. Paul* gloryeth, *I esteemed to know nothing, but Christ Iesus, and him crucified*; and in the knowledge of this Way, the Prophet desireth to be taught of God, *Teach me thy way, O Lord*.

Esay 8

Iob 34

Esay 55

1 Cor. 2

2
The promise
of the prophet
to walke.
Ephe. 2
1 Cor. 6.

10 To this petition he addeth a promise, first to walke, and secondly to walke in truth. We may not be idle; *We are created unto good works, which God hath prepared, that we might walke in them*. We are redeemed and bought with a price, not to doe nothing

nothing, or to liue as we list, but to *serue him* which hath redeemed vs. Our Sauour could in no wise abide idlenesse, *Why standest thou idle? Math. 20. ye still?* Saint Paul would haue all men to be stirring, *Let every man walke. 1. Cor. 7* Not one is excepted, not one can be dispensed withall, *Who soeuer he be that will not labour, let him not eat. 2. Thes. 3* For it is good that euery man should eate his bread in the sweat of his browes. And worke in the wise mans iudgement, is euen as needfull for men as meat. There is no such bane to a common wealth or kingdome, no such poison to the manners of euery particular man as idlenesse is. Examples we haue too many in all ages. Idlenesse in *Dauid* was a cause of lewdnesse: so that it is not good, no not for Princes to be idle. Idlenesse was the root of all that filth in *Sodoma*. *Israel* in the absence of *Moses* being idle, fell to feasting, dancing, and idolatry. And therefore seeing that such as be idle, are subiect to so many noysome temptations: Saint *Ieroms* counsell is this, *See thou be alwayes doing somewhat, that the deuill may find thee occupied: he that is out of good exercise, is easily snared of the deuill.* And idlenesse saith Saint *Bernard*, is the mother of vices, (he might haue said of vices) and the stepdame of vertues. *Amasis* king of Egypt made prouision by Law against idlenesse, once a yeere calling euery man to a reckoning what he had gotten, and what he had spent. In this reckoning was neither the gaine of carding, dicing, vsury, bribery, coining, nor extortion allowed. *Let every man walke in that vocation wherewith God hath called him. 1. Cor. 7.* God hath called no man with these vocations, Yet dare I not say, neither will I, that for any man, at any time, in any sort, to recreate himselfe with cards or dice, is sinne. I am not of that opinion. Yet it falleth out too often that these exercises are occasions of much sinne. And when they are so, it were no doubt much better to be altogether idle then so ill occupied. We must not play, but walke.

II And least in walking we should wander out of the way, the Prophet now teacheth vs wherein wee should walke. *In trueth.* We must beware of crooked bywalkes, the way of the Lord is the straight path of *trueth*. Therefore the Prophet maketh this promise, *I will walke in thy trueth.* Trueth comprehendeth both soundnes of doctrine, & integrity of life. *Salomon* declareth that *Dauid* walked after this sort, *My Father walked*

Our walking
must be in
trueth.

1. Reg 3.

Walking in
heresie.

Pbi. 3.

in truth and iustice before thee. In truerth of doctrine, and in iustice of life. He faithfully performed his promise vnto the Lord.

12 Saint Paul complaineth grieuouſly of some walkers. *Many there are, saith he, that walke of whom I haue told you often, and now tell you weeping. They are enemies of the Crosse of Christ.* The Crosse of Christ is taken here for the passion of Christ, which suffered on the Crosse. Whoſo offereth vp Christ againe once offered and sacrificed for our finnes, he is an enemy to the Crosse of Christ. To seeke remission of finnes, redemption, iustification, satisfaction, or saluation else-where then in Christ crucified, is to be an enemy to the Crosse of Christ, and to walke not in the high-way of truth, but in the by pathes of wicked men.

Walking after
the flesh.

Gal. 5.

13 S. Paul noteth other by-walkers, which walke according to the flesh. In this by-way walked the Sodomites, the Beniamites, yea and *Dauid* sometimes himselfe. This was the by-path of the rich glutton, which fed daintily day by day, whose God was his belly, he serued no other Lord. In this by-way walke all wantons, flatterers, liars, enuious persons, stirrers of strife, makers of diuision, sectaries, and such like. The end also of this way is perdition.

Walking after
couetousnesse.

Ezech. 33.

14 *Ezechiel* complaineth of walkers, which walke after couetousnesse. This path is haunted of all sorts of Men, Priests, Prophets themselves, and Prophets children, yea, Kings haue beene subiect to this fault. They are most miserable which take this way. They enioy no quietnesse, they tire out themselves with foolish cares; they entangle their hearts with noysome lusts, they grieve the spirit, their toile and vexation hath neither ende nor measure. The Prophet therefore beggeth at the hands of God; *Encline mine heart to thy testimonies, and not to couetousnesse.*

Psal. 119.

Walking in
obstinacy.

Ierem. 3.

V. 44

15 *Jeremy* complaineth of walkers in the hardnesse of their hearts. They haue hearts trampled on with the feet of men, and made as hard as a beaten way. They are become as obstinate against the word and message of God, as euer was *Pharaoh*. There is planted a preiudice in them, from which they cannot goe backe. No enchauntment be it neuer so wise can haue any force vpon them, their cares are so cunningly and so closely stopped.

16 *David* complaineth of such walkers as are led by the counsell of the wicked, as *Ene* by the Serpent, *Abolon* by *Achitophel*, *Saul* by *Doeg*, *Roboam* by a traine of lewd companions rashi heads. The way of all these vngodly ones shall perish. Walking in the counsell of the wicked, Psal. 1.

17 There is also another kinde of inordinate walkers complained of by the Apostle, which worke not at all, but vnder pretence of zeale and religion, forsake all labour, and occupy their heads wholly with searching and sifting other mens doings, their tongues only with barking against such as God hath placed in authority, their eares, with nothing but listening after strange and new reports. These are spreaders of brutes, brokers of newes, informers of men how the world shall wagge. They are still beating and forging out newe plots of Commonwealthes, and vndermining the old. They are one of the worst kindes of men that liue. The vnbridled malapertnesse of such men the Prophet *David* seemeth to touch, when he saith; *The tongue of them walketh throughout the earth.* They make no difference of any person high or low, they stay no where. *David* though a King, *Paul* though an Apostle, *Christ* though the sonne of the liuing God, escaped not the reach of these venomous creatures. Such walking tongues would beied short. If men cannot bridle them, yet of this we are sure, that *Slandering and lying lips the Lord will destroy.* Walking with the tongue, 2. T. eff. 3. Psal. 73.

18 *Jeremy* complaineth also of certaine walkers, whom he termeth rebellious traitors, walking craftily: flattering them whom they purpose to vndermine. These be cunning Court-like men, whose countenance will neuer bewray that, which lieth secretly hid within their hearts. Of this crue was *Siba*, who pretended great good to his Master *Mephiboseth*, but spying a time, begged his whole inheritance of the King; and *Herod* that Foxe, which made a shew of religious worshipping him, whom his meaning was cruelly to destroy: And *Joab* which fraudulently bare *Abner* in hand, that hee came to talke with him as a friend, but getting opportunity, stabd him to the heart: And the sonnes of *Isaac*, who vnder pretence of friendship, marriage, and ioining in religion with the *Sichemites*, caused them to be circumcised, and when they were sore, fell vpon them and murdered them without compassion or pity. *Let no man defraud or* Walking in trechery, Jer. 6. 2 Sam. 16. 2 Sam. 3. Gen. 34

1 Thes 4. *circumuent: for the Lord is the auenger of all such things. But, as S. Paul saith, What should I say more? Time would be too short, if I should remember vnto you all the by-waies wherein the wicked doe walke.*

The preferment of euill men the cause why euill walkers doe abound in the Clergy-
Psal. 12.

19 The Prophet *David* seemeth to be much grieved at the great swarmes of bad walkers in his daies. *The wicked, saith he, doe walke on euery side.* And he yieldeeth the reason. *Because they are exalted.* When bad men are placed in great roomes, when the base are exalted and lifted vp into places of authority, then the bounds of wickednesse are enlarged, and sinne goeing on without controlement, gathereth strength. Christ therefore requireth carefull choise of Ministers in his Church, his desire is to haue them faithfull and wise. *Paul* would place none but such as were well testified, to be blamelesse in life, and apt to teach with wholsome doctrine. The admitters of Ministers are too lauish in our daies, they haue little regard or care whom they take; Saint *Pauls* lesson, *Lay not hands on any man rashly*, is forgotten. The preservers vnto liuings are no lesse faulty, they choose of the worst, they respect no ability but of the purse. What numbers are there placed this day in the Church, as *Iason* and *Menelaus* were placed by *Antiochus* in the Priests office, not for learning, but for money; not for desert, but for reward? It goeth full hardly with the Church of God, when *Balam* is the Bishop, *Indas* the Patrone, and *Magus* the Minister. This merchandise will make the house of God a denne of theeuers. No one thing this day more necessary to bee reformed in the Church of God.

2. Mat. 4.

20 It were happy if the temporall policy were faultlesse in this behalfe, and in choise respected onely the worthinesse of such men, as are chosen to beare office in the Common wealth. The Prince, as *Iethro* said truly, cannot beare the burthen of the Common-wealth alone. The Prince must needs haue inferior officers, as eyes to see withall, eares to heare withall, tongues to speake withall, hands to worke withall, shoulders to beare vp the burthen withall, and legs also to walke withall. If the eies be blinded, or looke a squint, if the eares be deafe or hard of hearing, if the tongue cannot speake, or else doe stammer, if the hands be nummed, the shoulders weakened, and the legges lamed; it must needs make a lamentable body, and a monstrous

In the temporality the reason why wicked men abound, is because wicked men beare rule.

Com.

Common-wealth. For such guides, such people. If officers be ill chosen, men of small wit and lesse wisdom, weake-hearted, and feeble-handed, men not religious, but popish, not fauourers, but haters of the Gospell, louers not of trueth, but of themselues, partially affected, corruptly minded, such as bee mates with thieues, partakers of spoiles with extortioners, maintainers of euill men, and of euill matters, hauing their share with malefactors, pretending iustice, and doing manifest wrong, not haters of couetousnesse, but takers of bribes, lingering out causes that are brought before them in hope of commodity, dispatching no matter but for money, such as are not ashamed to sucke profit with *Vespasian* from the homeliest things, such as would sell their very soules for money, such as will not sticke, if nothing else may be had, to cut off euen the coates of men by the skirts, if such be exalted, is it maruell if the wicked doe walke on euery side? King *Danid* was so carefull of this, that he would not suffer a wicked person, a backe-biter, an hawty hearted man, a subtile deceiuer, a flatterer, or a lier to remaine in his Court. *Constantine* would not suffer a dissembler in religion, a seruer of times, a Nullifidiā, an Atheist, an Idolater to be about him. Forso it hath beene alwaies, and so it will bee, when the vile are in credir, wicked men will hold vp their heads, they will band themselues in companies, all corners will bee pestered with them.

21 Wherefore it greatly behooueth them that are in highest authority, to beare a watchfull eye ouer those, which deale in causes of importance vnder them, that such by-walkers bee not countenanced with authority, as they are, that trot from one Diocesse to another, prying into Churches. The pretense is reformation, but the practise is deformation. They reforme not offences, but for money grant licences still to offend. These Surueyers are spoilers of the patrimony of Christ. When *Moses* tooke vpon him to build the Arke of God, the Princes and the people so plentifully of their owne accord gaue gifts thereunto, gold, siluer, pretious stones, skarlet, silke, and Cedar, that *Moses* was forced to make proclamation, and cry; *Sufficit*. It is enough. I shall most humbly beseech our most milde *Moses*, the Queenes maiesty, and that in the blood and bowels of Iesus Christ, as Her Highnesse tendereth the glory of God, and the continuance of learning and religion, and her owne saluation,

Church-robbers vnder the name of Church-visitors.

Exod. 36.

tion, to make proclamation not to the Arke-builders, but vnto these Church-thobbers to stay their hands. Truly *Sufficeit*. It is enough. For there is no more to be had, except, as the Prophet speaketh, they will *pull their very skinnnes off their backes*. Woe be to that Common-wealth, where they are made ouer-seers and examiners of other mens waies, whose owne foot-steps are vneuen. May not the wicked be bold to walke on euery side, when so vile persons doe beare such sway?

It is not sufficient to talke of truth, wee must walke in it.

22 But the way wherein the Prophet promisseth to walke is *truth*. I will walke in thy *truth*: I will embrace it with my heart, I will frame my life after it, I will professe it sincerely, and be zealous for it. I will not be a knowver, but a doer of thy Law. They which know it, and doe it not, deserue not praise, but stripes. For Christianity doth not consist in loud and shrill crying. *Lord, Lord*, but in doing the vwill of our heauenly father. This toucheth vs very neere, which content our selues with the bare profession of the name of Christ; as if it were sufficient to make a flourishing shew as trees doe, which are faire to the eye, but fruitlesse. The Gospell of Christ hath beene long taught amongst vs, we haue long heard it, the sound hath filled our eares, but whose heart hath it pierced? whose life hath it bettered? Sinne is sharply reprobued; yet iniquity doth still abound. Wee haue often promised with the Prophet, saying; *Wee will walke in truth*, but we neuer set forward. Towards God we are hypoerites, towards men deceiptfull, double faced, double tonged, double hearted. Where should one finde a faithfull man? It is to vs that the Prophet *Esay* speaketh; *Hearre this O House of Iacob, which are called by the name of Israel, and are come out of the waters of Iudab, which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth, not in righteousness*. We are very counterfets, we vse religion but for a policy and for a cloake: we talke, we heare, we pray, we fast: but what a queth, what sincerity is there in our doings? (Wee would seeme to seeke reformation in religion; the pretence is good, many things may be bettered, and we ought to strue vnto better things: but God grant that we haue not a meaning rather to part the garments of Christ amongst vs. We will seeme to be carefull of ciuill reformation, and to desire that all abuses in the Common-wealth may be redrest. But our intent is in deede to

make

make our gaine by corrupt and partiall execution of penall statutes, our purpose is onely to benefite our selues by pinching others, and by impouerishing many to enrich a few. Thus the world is full of bywayes, and they are many that walke corruptly. Yea we haue all declined, euery one hath slept aside; from the sole of the foot to the crowne of the head, there is no soundnesse. Prince and people, and Priest and Prophet, all haue strayed from the way of trueth, though not all alike.

23 Let vs therefore returne from the paths of iniquity, let vs inquire after the good way that we may walke in it. Let vs not make courtesie who shall begin, but strue rather euery man to be first; the Pastor, because hee hath the greatest skill: the Prince, because he hath the highest roome, the people, because they are most in number. If the Pastour goe before, the sheepe will be the readier to follow after: if the fountaines be sweet, the riuers that flow from them, will not be sowre; if there be darkenesse in the hills, there will bee more in the vallies, if those that should giue light vnto others, be turned into darkenesse, how great shall the darkenesse of others be? Examples haue a meruellous force to leade men. The whole world is ledde as they haue others, especially their superiors for examples. And therefore you that be chiefest in authority should by reason be foremost in the way of trueth. Walke in what way you will, you are sure to haue followers. *Iosias* walked in the strait way to heauen, and the people followed; *Ieroboams* in the broad way, and the people were caried after in heapes. If you liue in security carelesse for Gods matters, carelesse for the causes of the Common wealth, carefull to feede vpon pleasures and fancies, carefull to passe over your owne times in ease and quietnesse, the people will easily take after you, your townes and cities will soone bee made like to that secure and carelesse City of *Lais*. If ye will haue the people of the Land watchfull, you your selues must not slumber. If you make light of the word of God, the people will learne by your example to despise it; if you embrace the trueth, they also will leue it. You my Lords, you whom God hath placed before, you must goe before: for Gods loue strue no longer, take your places & goe on, that the people of God being guided by you, as by lights, may follow after in the way of trueth. It is a monstrous thing to see the basest

This duty belongeth vnto all, but principally to such as are in authority, because what way they take in the same, others will tread after them.

liues.

liues in the highest roomes. Your conuersation must bee a glasse for others to looke into. Others shal answer for their own faults, but you for your own faults, and for others, who through your example are faulty. To conclude, let vs all so walke as becometh the children of the light, let it suffice that in times past we haue walked according to the vanity of the Gentiles; let vs now returne vnto the Lord; let vs cast away impiety and worldly concupiscence, and liue a sober, a righteous, and a godly life; let vs with true repentance craue pardon and mercy at the hands of God, and hereafter walke humbly before him, not for a day, or for a moneth, or a Lent season, but continually all the dayes of our pilgrimage vpon earth. He only shall be saued that continueth walking in trueth to the end. God for his mercy sake let fall plentifully the drops and dew of his heavenly grace vpon the hill of Hermon, and the mountaines of Sion, to the fruitfull watering of the whole Land of Israel. Teach vs, O Lord, euen our Princes, our Prophets, and our people thy wayes, direct all our goings, that we may walke for euer in thy trueth. This that we may doe all and euery of vs, in our seuerall callings, God the Father grant for his Sonne Christs sake, to whom, &c,

A Sermon preached before the Queene.

JAMES. 4.

Verſ. 8. *Draw neere to God, and hee will draw neere to you. Cleanſe your hands yee ſinners, and purge your hearts yee double minded.*

9 *Suffer affliction, and be ſorry, Weepe. Let your laughter bee turned into mourning: and your ioy into heavineſſe.*

10 *Caſt downe your ſelues before the Lord: and he will liſt you vp.*

The wiſdome that ſhould be in teachers to apply rightly the words of doctrine and exhortation. In this exhortation of 5.



od requireth in his houſhold ſteward the Miniſter of his bleſſed word, fidelity, and diſcretion: fidelity, to deliuer to Gods family, ſuch meat without mingling, as hee hath receiued at his Lords hands; diſcretion, to give it fitly in due ſeaſon, by reſpecting the time, place, authority, and like circumſtances. All men are not of one kind of conſtitution. Some are able to re.

ceiue

ceiue and digest strong meat, high mysteries, deepe secrets of James three God: Others must be fed with milke, simple and plaine lessons, yet auailable to their saluation. These differences are in the food it selfe. The manner of diuiding it, standeth in doctrine, and exhortation. Doctrine, is for the ignorant to instruct them: exhortation for the learned, to monish and strengthen them: both may most profitably be ioyned together. *Paul* hauing to doe with the ignorant Gentiles (learned in prophane arts; but barbarous in true religion) is full of doctrine. *James* dealing with the learned Iewes, trauaileth more in exhortation. Our times are learned times; God hath blessed our dayes with vnderstanding; *We are enriched by him in all speech, and in all knowledge.* But we know, and doe not, and that deserueth stripes. Miserable is it to bee ignorant of Christ, not to know the path which leadeth to heauen. *Yet better it were not to know the way of truteth, then not to walke in it being known.* I will therefore follow the wisdome of *S. James*, and with his owne words exhort you, *Draw neere to God and he wil draw neere to you, &c.* In which words, first he exhorteth vs to draw neere vnto God; secondly he sheweth vs the meanes how we may so doe; lastly he telleth what commodity we shall reape thereby.

2 He exhorteth sinners and double hearted men, to draw neere vnto God. Sinners are such as be notable and open offenders: who make all the world witnesses of their wickednesse, *Mary Magdalene* is called a sinner, because she was known to be a great offender, *Behold a woman that was in the citie a sinner.* The Sodomites, and the Amalekites, are likewise termed sinners for the excesssiuenesse of their sinne, because their sinnes were notorious and manifest. Double hearted men are hypocrites, resembling painted sepulchers, beautifull without, and within full of rottennesse; such as say, and doe not; pretending holinesse for aduantage, and working mischief in their hearts.

3 This exhortation is generall, it reacheth to all: for we are all offenders, euen against the Maiestie of Almighty God, although not all in the same degree. *All haue sinned, and doe neede the glory of God.* Euery mans wayes are corrupt. *The imagination of mans heart, is euill, euen from his youth.* What man liuing can say, *My heart is pure?* Betweene an open sinner and an hypocrite there is a difference in their sight, which take them as they seeme:

things are contained, Heb. 3.

1. Cor. 1.

1 Sinners are exhorted to draw neere to God. Luke 7. Gen. 18. 1 Sam. 15.

All are sinners though not all notorious Rom. 3. Gen. 8.

scene; there is no difference before God, who beholdeth them as they are. As God will not heare the prayer of the open obstinate sinner: so doeth hee powre his grieuous curse vpon all hypocrites, and counterfeit Christians, *Wo be to you ye hypocrites.*

Matth. 23.

Dauid an open sinner in committing adultery.

2 Sam. 12

Gen. 6.

Gen. 19.

Ephe. 5.

4 *Dauid* when he committed that great folly, was an open sinner, and gaue great offence. It was told him by *Nathan*, *Thou hast made the Lords enemies to blaspheme.* Mariage is honourable in the sight of all men, but fornication, and adultery, the Lord doth abhorre, and the offenders therein the Lord shall iudge. This one sinne drowned the whole world, it called fire out of heauen to burne vp cities, it destroyed the tribe of *Beniamin*. *Let it not be once named amongst you. They that are such shall not inherite the kingdome of God.* These foule offenders are here termed, *Sinners.*

The Iewes, in cruell dealing with the Prophets of God,

5 The Iewes were grieuous sinners which slew their Prophets, and stoned such as were sent vnto them. But they escaped not his heauy hand whose seruants they did so cruelly entreat. God plagued this their sinne with strange desolation. He made their house like Shilo, and their city a curse to all the nations of the earth. The Lord hath also sent wise men Scribes and Embassadors vnto vs: of them in these our dayes we haue killed and crucified none; we haue scourged none of them in our Synagogues; we haue persecuted none from city to city; we haue not beaten one, and stoned another, we haue not dealt thus cruelly with any one of them; but we haue dealt hardly and vnkindly with mo then one. No mans life hath bin touched: many mens liuings are. They haue not been murdered and slaine; they are defaced, reuiled, and made contemptible to the whole world. These messengers ought to be better esteemed for their masters, and for their message sake. But the Sonne of God whose seruants they are, will in his good time reuenge it: hee will not beare this iniurious ignominy done to himselfe. *Hee that despiseth you, despiseth me.* Such contemners of Christ and of his Ministers may most iustly be called, *Sinners.*

Achab, in robbing Naboth.
1 Reg. 22.

6 *Achab* gaue great and open offence in robbing *Naboth* of his vineyard: And God did reuenge this open sinne with an open plague, punishing the deuourer, with deuourers, blood, with blood. The vineyard of the Lord is set ouer to the spoile, it is the onely pray that is left for greedy cormorants to rauen vpon.

vpon. The hedge is broken, wilde Boares are entred in for to destroy it. If God had not set his elect ouer it, no doubt ere this day it had beene viterly laid wast. You could haue looked for no grapes of piety, of learning, or of religion of it: but being rooted vp by these violent Boares, it would haue brought out nothing but sower thistles, ignorance, superstition, and grosse idolatry. But; *Woe be to thee that spoilest: shalt not thou be spoiled?* Esa. 33: How both the Church and Common-wealth are spoiled, all men see it, but few will tell it, and no man goeth about to redresse it. These greedy gleaners are also in the number of them whom our Apostile here nameth *Sinners*.

7 The sinne of King *Saul* was heinous, in consulting with a *witch* that had a familiar spirit, inquiring of her what chance should befall him. This grievous sinne, God grievously and without delay plagued. On the next morrow he and his sonnes were flaine: all Israell discomfited, murdered, and put to flight. If every good gift come from God: shall we seeke helpe at Diuels hands? If onely God knoweth the heart of man, and things to come; shall wee enquire of secrets at the mouth of Satan. *The diuell is a lier: and shall we beleue him?* He is our aduersary: *Iohn 8.* and shall we seeke aide of him? He is a deceiuer: and shall we trust in him? *There is no fellowship betweene Christ and Belial:* neither ought the seruants of Christ to communicate with such seruants of Satan. Let witches, forcerers, and south saiers die the death, saith the Lord. Such as communicate with them, communicate with diuels, and such also are *Sinners*. Saul, in consulting with a witch. 1. Sam. 28.

8 *Doeg* sinned greatly in accusing faithfull *Dauid*, and the good high Priest *Abimelech* to King *Saul*, who being light of beleefe, persecuted the one, and murdered the other. *Haman* dealing so with godly *Mardocheus*, brought him almost to the gallowes, and his people to great confusion. The *Arrians* accused the right Christian Bishop *Athanasius* of incontinency before the Emperour *Constantinus*: but his innocency, through the prouidence of God cleared him. Christ was charged to be a drunkard, a companion of sinners, a destroyer of the Law, and of the Temple, an enemy to *Cesar*. Such false accusations are more current in these our euill times and latter daies, then euer. If the Heathen accounted it a discredit to be termed an accuser, may we not iustly call false accusers sinners? By whose meanes, if

if false accusations may get credit, Innocency shall be condemned, Christ shall be crucified as a Malefactor, and *Barrabas* as an innocent shall be let loose. Wherefore the ciuill Law hath well provided that the false accuser receiue as much dammage as he seeketh to bring vpon another. And this Law hath beene sometimes executed. He that falsely accused *Apollonius* was so serued. For failing in his prooffe, sentence was giuen that both his thighes should bee broken. This is another kinde of *Sinners*:

Euslib. 5. ca. 21

Double minded men:
Gen. 34.

9 Now as our Apostle remembreth vnto vs open sinners: so doth he also couert sinners, whom he calleth *double minded*. The *Sichemites* were double minded in matters of religion, who in respect of gaine and profit, were content outwardly to yeeld to *Iacob* and his sonnes, to receiue the *Iewes* religion, and to bee circumcised. Men for commodity can transforme themselves into all colours and conditions, and in open shew professe any religion, inwardly keeping their false hearts to themselves.

Such are they
of the family
of loue.

10 Which practise the Family of loue hath lately drawne to a precept, and hath newly broached it as saleable doctrine, that men need not openly be of any religion whereby they may endanger themselves: that it is good Christiandome to lye, sweare, and forswear, to say and vsay to any, sauing such as be of the same Family, with whom they must onely vse all plainnesse, and keepe their mysteries secret from all others to themselves. These men may doe any thing to auoid affliction, and they haue Scripture for that purpose: *Your bodies are the Temples of the Holy Ghost*: you may not suffer Gods Temples to bee touched. As fitly alleadged as *Scriptum est* by the Diuell.

1. Cor. 6.

Such they
which terme
themselves
the onely *Catholikes*.

11 In a paper which of late came from the Pope as a token to his deare children, there were printed the fiue wounds of Christ with this poesie; *Fili da mihi cor tuum & sufficit*: Sonne, giue mee thy heart, and it sufficeth. Whether his holinesse did meane thereby to allow dissimulation or no, I will not define. His practises are mysticall, and his brood is so thoroughly framed in this way, that they seeme to take the Popes embleme in no other meaning. They halt on both sides, they serue all times, and turne with all windes. By professing all religions, they shew themselves plainly to be of none. They haue double hearts,

one heart for the Prince, another for the Pope: one for Christ, and another for *Baal*; one for a Communion, and another for a Masse. These dissembling Wolves put vpon themselves sheepes skinner, to deceiue withall. Now are they milde and gentle, flattering, and promising all loyalty to the Prince, conformity to gouernement, and consent to religion. But if the times should turne, they would turne off the sheepes coate, and play the wolfe in his right kind. They would shew their rauenous nature by their cruell deedes; then would they fill their bellies with that, after which they now thirst; they would finde swift feet to shed the blood of innocents. From the mouth of the Lyon O Lord deliuer vs. This sort of people our Apostle calleth double hearted.

12 *Herod* was a double-hearted man, who calling the wise men to him, bad them goe and search out Christ, returne and bring him word, that he also might goe and worship him. Hee intended to kill whom he pretended to worship. *Iudas* was like affected, he kissed and betraied. *Caines* minde was as double, when he spake faire vnto his brother, entised him into the field, and there villanously murdered him. *Isab* dealt euen so with *Isaia* and *Abner*, whom vnder pretence of friendship, traiterously beslew. *Absolon* inuited his brother *Ammon* to a feast, and in the midst thereof suddenly bereaued him of his life.

Such a one
Herod, Caine,
Isab, Absolon,
Mat. 3.

Math. 16.

Gen. 4.

2. Sam. 2:

2. Sam. 13.

13 These double hearted died not with these men; they liue still in their posterity. With *Herod* all men pretend to worship Christ, but most part also with *Herod* in trueth, in heart, in life kill him, and trample vnder their feet the pretious blood of his Testament. Whom wee profess in word, we denie in deede, whom in doctrine wee follow, him in life we forsake: Thus in doubleness with *Iudas* we flatter, we dissemble, we courtesie, we kisse; but the inward heart is full of malice and treason. Faithfull friendship hath taken his flight away, *There is no trueth in the earth.* We speake them full faire, who we hate full deadly. Whom we kisse, we can sell to death for a piece of money. Iudges can talke of iustice, and for money peruert iudgement. For money the vineyard of the Lord is laid wast by them who profess themselves the keepers of it. By them for money the flocke of Christ is scattered, and left to the wolfe to be deuoured, For money an idoll is made a Pastour: *Isis* selleth, *Magus* buyeth, and

Such are all
they towards
God, who
professe the
truth in word,
and in life de-
nie the power
of it; towards
men, they
which fawne
vpon them
whom in heart
they abhorre.

and a thiefe by a thiefe is placed. Beware of these double hearted men. *Cain* is a murtherer speake he neuer so faire. If *Abolon* feast thee, yet feare least thou finde sower sauce to thy sweet meat. The bond of brotherhood is not of strength sufficient to retaine these double hearts. Take heed of *Ioab* howsoever he fawne: for hee carrieth inwardly a big and hawty mind. It is death to him that any should be in credit, or direct *David* besides himselfe. Hee must doe all alone. His outward speech is faire, but his inward thought is full of hatred, enuie, and wrath.

Double minded men are also commonly double tongued.
Psal. 12
Mat. 23:

Luk. 7:

14 Such as the fountaine is, such is the riuer that runneth from it. A double heart maketh a double tongue. They which thinke deceitfully, speake deceitfully, and flatter with their lips. The Disciples of the Pharisees and the Herodians, as they had double hearts, so had they double tongues. Before Christs face they could say; *Master we know that thou art true, and teachest the way of God truly, neither carest for any man, nor respectest the person of men.* But behind his backe they termed him a *seducer, a companion of Publicans and sinners, a wine bibber*, and most spitefully railed against the righteous Lord of glory. All flatterers are double tongued. Whom they praise excessiue being present, of him their manner is being out of sight, to speake most slanderously and vilely. So vnlike they are to our Sauour Christ, who would not praise *Iohn* to *Iohns* Disciples, but after their departure commended him to the people. It is *S. Augustines* iudgement, *that the hand of no persecuter is more grieuous, then is the tongue of a flatterer.*

All these are exhorted to draw neere vnto God.
Isay 59.

15 These sinners and double hearts our Apostle doth here reprove: vsing withall an earnest exhortation vnto them to draw neere vnto God, from whom they haue so farre straid. All sinners are straiers: for sinne maketh a diuision betweene God and man. *Your iniquities haue made a separation betweene me and you.* To sinne, is to depart and fall away from God: The more we sinne, the faster and farther we flie from him. *Iudas* sinned deeply and deadly: hauing sinned, he could not abide the presence of that innocent whom he had betrayed: but went out and vnreouerably fell away. The prodigall child being loosely giuen, waxed weary of his fathers vertuous house, raunged abroad, fell to folly, fed on filthinesse, and bathed himselfe in all loath-

loa. hsome sinne: yet being touched with Gods hand, he repented and drew neere. What should I name this or that man which hath gone astray? It is most true, that the Prophet saith, *We haue all erred and gone astray like sheepe.* Not one hath remained within the sheepfold. Euery one hath either skipt ouer the hurdles, or crept through the hedge. *All haue sinned, there is not* Rom 3. *one innocent.* He that saith, he is no sinner, is a sinner, because hee is a lyer. Our sinne therefore hath separated vs from God, who hateth and abhorreth sinne. Our doubtfull double hearts haue caryed vs into many crooked and dangerous wayes. Our Apostle doth call vs home againe, as sheepe that haue strayed, saying, *Draw neere vnto God.*

16 But what, is it in our owne will and power to returne? or doth God command that which is impossible for vs to performe? Trueth it is, *All our sufficiency is of God. Of our selues we are not able to thinke a good thought. It is God that giueth both to will, and to performe. Without me,* saith Christ, *you are able to do nothing.* No doubt wee haue power and free will to runne from God, but to draw neere vnto him, is his grace and gift. *Ad ma-* Aug. de can. no. cap. 8. *lum sufficit sibi liberum arbitrium, ad bonum, non.* Freewill hath in it selfe ability enough to euill, but not to good. He commandeth vs therefore to doe that, which of our selues we are not able to doe; that seeing our want, wee may craue his grace and helpe, which will inable vs to draw neere vnto him. This grace is not in vaine: by it we are, that wee are; when wee be, as wee shoul'd be, neere vnto him. If he that commandeth vs doe not reach vs his hand, when wee are bidden to draw neere, we goe farther off. *But let God giue that which he commandeth, and then* Psal. 19. *command what soener he will. Conuert vs, O Lord, and we shall bee* Iohn 6. *conuerted.* If he conuert vs not, we shall remaine as we are, or rather proceed to worse. *No man commeth vnto me,* saith Christ, *except the Father draw him.* The spirit and grace of God of vntoward and vnwilling, maketh forward and ready; and so by the efficacy of the spirit being changed, we which were farre off are drawn neere.

17 The way to draw neere vnto God our Apostle setteth downe at large, *Cleanse your hands, purge your hearts, bee afflicted, mourne, weepe, let your laughter be turned into sorrow, and your ioy into griefe. Humble your selues in the sight of the Lord:*

2
The way how
to draw neere
vnto God,

Esay 55.

Esay the Prophet, teacheth the selfesame in very few words, Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord. S. Paul meaneth the same thing, when he speaketh of denying vngodlinesse and worldly lusts, and lining soberly, righteously, and godly in this present world. But our Saviour Christ shutteth vp the whole in one word, Repent.

Tit. 2.

Marke 1.

Our hands
must be clen-
sed,

18 The order of our repentance set downe by the blessed A. possle, is this. First of all, we must remooue euill from vs. *Cleanse your hands, purge your hearts,* wash and scoure both body and soule; make your selues cleane, both from outward and inward finnes. For it is not sufficient to abstaine from euill in our externall actions, but wee must also chase from our hearts euill cogitations. The proud Pharisee, seemed to haue a pure life, but he had a polluted heart. If the fountaine and spring bee not pure and sweet, the riuers that issue from it, must needes be vnsauory. *From the heart there proceed euill cogitations, murthers, adulteries, fornications, false witnessings, reuailings.* These are the fruits of an impure heart: and these are the workes of vncleane fingers. The hand is but the seruant, to execute that which the heart hath deuised. It was folly in *Pilate* to wash his hands in token of his purity, when his heart had consented to shed the blood of that Innocent.

Luke 18.

Matth. 15.

Hand taken
for counsell.

2 Sam. 14.

Actes 4.

19 The hand hath sundry significations in the Scriptures. Sometime it is taken for counsell, as, *Is not the hand of Ioab with thee in all these things?* And againe, *They met together to do whatsoeuer thy hand, and thy counsell had before decreed to be done.* Euill hands are the breeders of all mischieuous practises: but such counsell is commonly worst to the giuer. *Dauid* prayed to God to confound the traiterous counsell of *Achitophell*, who conspired against his master and king. And it came to passe that his fingers did knit a rope about his owne traiterous throat, to strangle himselfe withall. It is written of *Dauid*, that he fed his people in the singlenesse of his heart, and led them forth in the discretion of his hands. The sword of government, is an edged tooke: it requireth the hand of wise counsell discretely to weeld it. *Reboam* being guided by the vnwise hands of those lusty yong Counsellers, who aduised him to oppresse his people with heavy burthens, to bring them into bondage, and to giue them short and sharpe answers, wrought in the people discontented minds,

2 Sam. 17.

1 Reg. 12.

alienated

alienated their hearts from their Prince, which in the ende was the tearing of his kingdome into pieces. Of twelue parts hee lost ten and better.

20 The word Hand is also taken for cruelty and oppression, Hands full of because the hand is the instrument to worke these things. *Your blood. hands, saith the Prophet, are full of blood.* Such hands had *Herod Esay.* And such haue they not only which kill, but which hate, malice, and slander their brethren. For *hee which hateth his brother is a manslayer.*

21 Finally because the hand worketh most of all the members of the body, in the necessary actions of mans life: therefore al pollutions in our outward deeds are contained in the name of vnclane hands. All pollutions vnder the name of vnclane hands;

22 The slanderer and libeller hath bloody hands, his tongue cutteth like a sharpe rasor: his pen writeth in blood. For he killeth whom he desmeth. Slander,

23 The oppressor with his bloody fingers pulleth the skinne off the peoples backs, *Emilius* being placed by *Tyberius Caesar* ouer Egypt, oppressed the Egyptians with great and vnwonted exactions. The Emperour hearing of it, was wroth, and wrote vnto him, *That he would haue his sheepe to be shorne, but not slayed.* Such oppressors of the people greatly wrong the Prince, who being faultlesse, yet is forced to beare the burden of that blame. Such gleaners of other mens goods and pillers, and purloiners, although they ioyne house to house, yet the foundation of them being laid in blood, that building shall not continue. *That which commeth ill shall goe worse away: They loose as much in their consciences, as they gaine in their coffers.* Oppression.

24 Rewards likewise doe not onely blind the eyes, and peruert the words, but they also defile the hands of the wise and righteous. Bribes.

25 All such as enter into the Church of God by corrupt meanes, defile their hands, and destroy their soules. *That saith S. Ambrose, which the man gaue when he was ordained Bishop, was but gold, and that which he lost, was his soule.* Simony.

26 The Vsurer doth so mire his fingers in mony, that with his foule filthy fists, he can neuer take hold vpon the Tabernacle of God.

27 It were infinit to goe through all particulars. We defile Our hands
I 2 foule euil

when they are
cleaneſt.

Iſay 64.

The heart
muſt be pur-
ged.
Ier. 17.

Luk. 11.

From. 10.

It muſt bee
purged of
pride.

Eſay 3:

our hands, when too. er our actions are corrupted, infected, and polluted with ſinne; ſeeme they vnto vs neuer ſo perfect, hely, and good. Things highly eſteemed before men, are found to be as vanity before God. Our very righteouſneſſe in his ſight is polluted. Yea many times, euen when we doe good, then we doe ill: In our praier, by coldneſſe; in our almes-deedes, by vaine-glory; we defile the hands which we liſt vp vnto God, and put forth vnto men. Theſe foule hands our Apoſtle biddeth vs waſh, *Mundate manus veſtras O peccatores.*

28 And as we muſt waſh our foule hands, ſo muſt we purge our infected hearts. *The heart of man is not ſearched by man. Who knoweth it? Onely God is the ſearcher of hearts.* The hypocrite ſeemeth holy in the face of the world: but his inward man is poiſoned with ſinne. Of men he is commended and reuerenced; but his falſe impure heart the Lord doth abhorre. Thy heart muſt be purged, before thy hands can be waſhed to any purpoſe. For as all impurity riſeth from the heart, and ſo polluteth the hands: ſo muſt firſt thy heart bee purified, and that will make all cleane: *If thine eye be right, all thy body will be cleere*, ſaith our Sauour. The ſtomacke well confirmed, all the body will be in good eſtate. But our hearts are impure, neither can any man ſay, *My heart is cleane.* The Pharifee ſaid, that he was righteous: but he looked onely vpon his hands, and did not ſee into his proud and malicious heart. The penitent Publicane wiſely knocked vpon his heart; for there lay the diſeaſe. Euery ſinne breedeth in the heart, from thence it hath his originall, and euery heart is poſſeſſed with ſundry ſinnes, and hath neede carefully to bee purged.

29 Pride polluteth mans heart. This venome poiſoned the heart of the great Angell of God; of *Adam* the moſt perfect man of God: of *Nabuchodonozar* the great and mighty Emperour; of *Ozias* the King. *Their hearts were lifted up*, and therefore God threw them downe. *Pride is the firſt and greateſt ſinne*: and therefore with chiefeſt care to be ſhunned. This hidden poiſon cannot be ſmothered, it will burſt forth into the outward parts. It will appeare in thy countenance, in thy pace, and in thy apparel. Monſtrous attire doth ſhew a monſtrous minde. A minſing tripping pace, as the Prophet doth note, argueth a proude and an vnſtable heart. A loſty countenance, a ſtretched

out necke, and a wandring eye, are the pictures of an hawty and wanton minde. *Unchast lookes, are tokens of unchast thoughts.*

30 Saint Paul hath made mention of three great and pestilent infections of the heart. The first is banquetting and drunkenness. *Beware your hearts be not overcharged with surfeiting and drunkenness.* Meate and drinke are ordained for man, and not man for them: we should eate to liue, and not liue to eate. Nature is content with little, and by much the health is impaired. A full belly dulleth the senses: and the more wine, the lesse wit. The iudgement of *Plato* is, that he which filleth his belly twice a day, shall neuer proue but a Sot. Too much drinke laid *Noah* naked, and made him ridiculous to his owne sonne. *Drunkenness is a fawning diuell, a sweet poison, a pleasant sinne: which whosoener hath, wanteth himselfe; and whosoener committeth, doeth not commit sinne, but is altogether very sinne it selfe.* Let not your hearts therefore bee oppressed and defiled with surfeiting, nor with drunkenness.

It must bee kept from being overcharged with surfeits.

Luk 21.

Gen 9

31 Another poison of the hear, tis chambering and wantonness. The former breedeth the latter. And, *Where fulness is, there filth raigneth.* These are commonly linked together; and where the one is neere, the other is not farre off. *Ezechiel* the Prophet addeth another cause of this vice, and that is idleness. A full belly and an idle body, make an unchast heart. *David* taking an afternoones vacation, and walking idle in his gallery, fell shamefully away from his former purity, and dangerously from God. Idleness and riotousness are the sewell of vncleaness, which *Saint Ierome* considering, breaketh out into these words; *O infernall fury, the matter whereof is gluttony, pride, the flame; the sparkes, lewd words; the smoke, infamy; the ashes, impurity; the last end, hell, misery.* Our bodies are made vnto sanctification, and not to fornication: let vs vse them to that end to which they were created, that we may bring them to that ioyfull end of eternall blessedness.

From chambering and wantonness. *Hieron. sup. ep. ad Tim.*

32 The third bane of the heart is emulation and contention. *Let nothing be done through contention and vain-glory.* Pride causeth emulation, and of emulation commeth strife: so that the cursed generation of vice is fruitfull. Pride made the diuellish *Angel* enuy that his Lord and God should be aboue him: it made *Adam* desire to be as full of knowledge as his Creator: *Abso-*

From emulation and contention.

Num. 16.

1. Cor. 14.

Gal. 5.

Our hearts
and hands are
not purged
but by Christ.1. John 1.
2. al. 51.Christ doeth
not ease vs of
the burthen
of sinne, viz.

lon to emulate his father and to thirst after his kingdome. *Cæsar* was so proud that hee could not abide a superior: *Pompey* could not beate an equall. *Corah*, *Dathan*, and *Abiram*, in the pride of their hearts sought to displace *Moses* and *Aaron*, the chiefe Magistrate, and the chiefe Minister. They set downe a handsome platforme of equality, and many of the multitude allowed of it as well pleased with a popular estate; where the worst of them might be as good as the best. But God brought their deuise and themselves to nought. This emulation is euer contentious, and contention bringeth dissipation. A Kingdome diuided will not endure. *Our God is the God of peace, and not of contention.* In peace then we shall haue safety, and be followers of our God. Wee ought therefore to bee milde and quiet like sheepe: and not contentious and biting like dogges. *Whilst one of you doth bite another, take heed ye be not deuoured one of another.* Therefore let euery man be content with his owne estate. For God hath ordained distinct estates, and by his prouidence men are placed in them. Pride, sursetting, and drunkenesse, chambering, and wantonnesse, emulation, and contention, are infections of the heart, and dangerously defile the same: we must purge our hearts of them.

33 Thus if we with a simple eye behold our hands, and take a view of our soules, we shall easily espy foule fingers and polluted hearts. Wee are bid by our Apostle to wash the one, and purge the other: but this is not in the ability of sinfull man, it is the worke of our gracious God. Christ is the onely Phisitian to heale this our disease. Onely God remitteth and easeth vs of our sinne. Therefore our defiled hands and depraued hearts cannot otherwise be washed and made cleane, but onely with the blood of that immaculate Lambe. For so the Scripture witnesseth; *The blood of Iesus Christ doth make vs cleane from all sinne. If he wash vs we shall be whiter then snow.* Otherwise our filthy sinne will sticke to vs for ever. And thus we see that euill must be taken away from all parts, both inward and outward; our hands must be cleansed, and our hearts purged. This is the first part of our repentance.

34 But this will neuer be done, vnlesse we conceiue vnfaigned and hearty sorrow for sinne. Wherefore it followeth in the words of the Apostle, *Be afflicted, bee sorry and weepe, let your*

laugh.

Laughter be turned into mourning, and your ioy into heavinesse. It lesse he see vs is heard, saith the Apostle to the Corinthians, and that for certaintie, that there is fornication among you, and such fornication as it, is not once named among the Gentiles. And ye are puffed up, and haue not rather sorrowed. They shewed as he thought little token of an intent to cleanse themselves, who saw such filth, and laughed at it. If wee haue purpose in deede to draw neere vnto the Lord, our hearts must be resolu'd into teares, and our hands washt in the water of our eyes. Haue we sinned with *Dauid*? Let vs cry *Peccavi* with as griued an heart as *Dauid* did. Haue we denied Christ with *Peter*, not with our lips, but in our liues? Let vs then weepe for it with *Peter* bitterly. Haue we in transgressing followed the wanton steps of *Mary Magdalen*? Let vs follow her steps also in powring out teares plentifully for our offences. Haue we wandered, and gone astray with the prodigall child? Let vs with him likewise turne into our selues, and behold our defiled soules; let vs with him returne home at the length with a contrite heart, bursting out into that confession full of sorrow, *Father I haue sinned against heauen and against thee. Abruised and humbled heart, O God, thou wilt not despise. Repent you therefore of your sinnes, saith Peter, that your sinnes may be done away.* Let your teares shew that ye doe repent, and let your liues declare that ye are conuerted. When euils past are bewailed, and things bewailed are not committed againe, this saith Ambrose, is to repent. It is a vaine repentance, which is by and by sullied againe by transgressing. Teares auaille nothing if wee fall a fresh into our sinnes. It is bootelesse to aske pardon for euill deedes, and when we haue done, to doe them againe. This is plaine, The dogge to his vomit, and the swine to his mire. Let vs therefore wholly cast away all impiety and worldly concupiscence: let vs change this idle, vaine, wanton, and prophane life, with sober, righteous, and godly behauiour. Let your laughter be turned into mourning, and your ioy into heavinesse. For our God seeth all our thoughts, he heareth all our wordes, he beholdeth all our workes. There is no wantonnesse nor wickednesse, but our God, who doth hate it, seeth it (the Lord be mercifull vnto vs) yea, our iust God, who will iudge vs according vnto our deedes seeth it. O Lord be mercifull vnto vs. O Lord, who shall stand in that most dreadfull day? Lord grant vs true repentance, that

forfaking our felues, and detesting our finnes, we may flie so vnto thy mercy, that we may tast of thy tender compassions, and not receiue according to thy iustice and our most sinfull defects. *Enter not Lord into iudgement with thy seruants.* O let vs at the length wash our hands and purge our hearts. Let vs mourne and bewaile our finnes: that so being cleane, wee may approach and come neere vnto our God.

We must bee
humble and
throwne
downe.

35 The onely thing which hindereth and keepeth vs backe from this, is that ouer weening which wee haue of our felues. Whereby it commeth to passe, that when we should be sorrowfull, we are puffed vp. The Apostle therefore to meet with this fault, and remoue this let, addeth; *Cast downe your selues: Humble your selues in the sight of God. The country which we seeke for is on high, but the way is below that leadeth vnto it. Hee that seeketh the one, must not refuse the other.* The Publicane humbling himselfe before God, drew neere vnto him and was received. To whom hath God regard? on whom doth he looke? to whom is he neere? *Even vnto him that is poore and of a contrite spirit, and that trembleth at my words,* saith the Lord. Manasse notwithstanding his idolatrous sinfulness, yet by humility drew neere vnto God, and found his sauing mercy. And all that are, or shal be his, must learn of him to be milde, as he is milde: to humble themselves vnto Christs mercy, who humbled himselfe vnto mans cruelty.

Esay 66.

There is no-
thing in vs
why we
should not
carry humble &
lowly mindes

36 What hath man wherein of right hee can boast himselfe, or whereof he may be proud? It is God who hath giuen vs those good gifts which we haue; we haue them not of our selues, and he hath giuen them vs not to pride our selues in them, and so to make them ill; but humbly to be thankfull for them, and to dispose of them well to his glory, knowing and remembring that we must straitly reckon for them. *Render an account,* wil one day be a fearefull speech. For why? doth thy Nobility, power, and authority lift vp thy minde? *These are giuen thee from aboue. By me Kings raigne, by me Princes beare rule. There is no power but of God.* He that setteth vp, can likewise cast downe. *Nay. Hee hath cast downe the mighty from their seat, and hath exalted the humble and mecke.* And what he hath done once, he can doe againe. The highest place is not the sweetest, nor the safest place: much authority is combed with many cares. Such as haue entred into a great charge, must enter into a great account. And greater cause haue

Prov. 8.

Luk. 1.

haue they to feare their reckoning, then to be proud of their ruling. The more that God hath lift thee vp, the more thou oughtest to humble thy selfe before him lest hee eternally cast thee downe.

37 A Christian heart must be an humble heart: and the way to humble our selues is to know our selues. For if we did looke vpon our blacke feet, our faire Peacocke feathers no doubt would soone fall downe. If we did cast our eyes vpon our foule hands, and polluted hearts; if we did sift our selues, and search our soules, and see how vgly we had made our selues in the sight of God, hauing blotted out his gracious image in vs, and clothed our selues with the maculate coat of sin, the reward wherof is that eternall death of hell: this sight would terrifie vs, this consideration would pull downe our haughtinesse, and cause vs to mislike, and vtterly deny our selues, and fly onely vnto Gods mercie. Our cheerefull countenance would be changed into an heauy; our mirth, into sighing, our pastime into prayer. It would make our sorrowfull hearts to water our wanton eyes with bitter teares. It would cast downe our bigge and high looks flat vpon the earth, and turne our curled frilled writhen haire into a baser vse, euen into a towell to wipe the feet of Christ withall. In the stead of monstrous apparell wee would put on sackcloth, and ashes: and cry with Saint Paul, *Miserable man that I am, who shall deliuer mee?* This sight of our selues would humble vs in the sight of God. This humility would cause vs to draw neere vnto him: If we drew neere vnto him, he would draw neere vnto vs; If we did cast our selues downe, hee would mercifully lift vs vp.

The cause of our lefinesse is the want of looking into our selues.

Never more abused then now.

Rom. 7.

38 For so it followeth in the last part. This commodity remaineth to such, as in such humble sort draw neere vnto him. *He will draw neere vnto you, he will lift you vp.* If we sinners and double hearted men, wash and purge our hands and hearts, if by faith and vnfeined repentance we draw neere vnto him: hee will meet vs in the way, embrace vs with his armes of mercy, kisse vs with the kisse of peace and reconciliation, put on our spousall ring vpon our finger, as fully restored vnto our gracious & blessed spouse in that perfect spirituall marriage. Hee is as ready to forgieue our sins, as we are to aske forgiuenesse. If we turne vnto him by repentance, he doubtlesse will turne vnto vs in mercy.

3
What cometh vnto vs by drawing neere vnto God.

Hic

Mat. 11.

Mich. 7.

Ezech. 18.

1 Cor. 11.

He will refresh vs, and we shal find eternall rest for our wearied soules.
 Be our sinnes as bloody as Skarlet is red, he will make them as white as snow. Though they now presse sore vpon vs, yet he will remoue them as farre from vs, as the East is from the West, yea hee will drown them in the very bottome of the sea, hee will wholly blot them out of his booke, forgive them, and forget them for euer. This our gracious God hath promised: this our true God who cannot deceiue will performe. Lastly if with penitent and humbled hearts, for our sinnes, wee cast our selues downe before God, our God will lift vs vp. If we cōdemne our selues with trust in his mercy, our God will iustifie vs. If we die vnto sinne, wee shall be raised vp vnto happy righteousness. The more we humble our selues, the more he will exalt vs, not for our owne deserts but for his promise sake, of free mercy, and his sonnes complete merites. To conclude, if here wee be humbled with Christ, hereafter we shall be exalted with Christ, euen into the high heauens, and there be placed in the ioyfull presence of God our Father, to whom with his Sonne Christ Iesus our Saviour, and the holy Ghost our Sanctifier and Comforter, be all honour and praise now and for euer. Amen.

A Sermon preached before the Queene,

ESAY. 55.

Verf. 6. Seeke ye the Lord while he may be found, call vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and to our God for he is very ready to forgive.

Why, how
and with
what fruit
God is sought



HERE we learne by the Prophet, that saluation is not sold, but freely giuen of God to as many as hunger and thirst after it; that they which seeke the Lord shall find him, so that they seeke him in due and seasonable time; and that the time of seeking the Lord, is now. *Seeke the Lord,*
 &c. In this exhortation of the Prophet, let vs first consider why,
 secondly

secondly how God is to be sought, and thirdly what gaine doth grow to the seeker. If I should particularly prosecute this distribution: and follow it at large, as every part shall minister occasion of speech, I should be too long for this place. But I mind breuity, because I know before whom I speake. Few words will be sufficient for the wise, and to a mind well instructed already, a short putting in mind will serue. If I chance to say what other men haue said before me (for what can be said which hath not beene said before?) I must beseech you to remember the words of the blessed Apostle, *S. Paul*, which was not ashamed to tell euen his owne tale twise. *To write vnto you the same things, to mee it is not tedious, and to you it is necessary.* Phil. 3.

2 God preferreth obedience before sacrifice. He accounteth it better to obey then to offer. For as all vice is contained in the name of disodience, because that onely is taught which God misliketh, and that which he misliketh, he hath forbidden: So I may be bold to say with *S. Augustine*, that, *There is no vertue but obedience onely.* If therefore the Centurions souldiers obediently went, came, and did what he commanded; if the Israelites were so dutifull vnto *Ioshua*, that they said, *All things which thou hast commanded vs, we will do, he that shall not obey let him die the death:* if mortall men for conscience sake must be obeyed, shall we despise the voyce of him that saith from heauen, *Seeke ye the Lord?* When God doeth bid vs goe, we may not stand still. And that which his Prophets in his name command vs, hee commandeth himselfe. I
God com-
mandeth vs
to seeke him
Luke 7.
Iosh. 1.

3 But least that the Maiesty of him which commandeth God allureth should rather astonish men, then set them forward to seeke the Lord, with rough commandements hee ioyneth oftentimes sweet allurements, *Come vnto me; Come, and ye shall find rest for your souls;* Not inticing men with faire and sweet words only, but powring his benefits also plentifully vpon them. So he dealt with his old & ancient people, whom by his Prophet *Michah* he putteth in remembrance of three especiall blessings, whereby they were prouoked to serue the Lord, *Surely I haue brought thee up out of the land of Egypt, and redeemed thee out of the house of bondage, and I haue sent before thee Moses, Aaron, and Myriam. O my people, remember now, what Balak king of Moab had denised and what Balam the sonne of Peor answered him, from Shittim vnto Gilgal, that ye may know the righteousness of the Lord.* vs by bene-
fits to seeke
him. Vs as
Israel by
three especiall
blessings.
Mich. 6.

4. The

Deliverance
out of thral-
dome.

4 The chiefest benefite which the Lord powred vpon his people, and the first whereby hee allured them to seeke him was this, With an outstretched arme he brought them forth from the Land of Egypt, the house of bondage, where their dwelling place was a prison, and a long life, long misery. No doubt a mighty and a mercifull worke of God to deliuer his people out of such thraldome, and to set them at such liberty as they afterwards enjoyed. Bondage is an heauy yoke, an exceeding plague, freedome and libertie a great benefite, a sweet blessing. The like benefite in as great a measure of loue, fauour and power, we haue receiued at the hands of our mercifull God. Hee hath done that for vs, a reiected nation, which hee did for his owne inheritance. Hee hath deliuered vs from the tyranny and thraldome of that great *Pharaoh*; from Satan, sinne, hell, death, and condemnation, by the mighty hand of our *Moses*, our graund captaine, Christ Iesus: who on the crosse gate the victory, spoiled our enemy, cancelled the writing of our bondage and seruitude, brought vs through the red sea, and by his bloodshed wrought our perfect and full deliuerance. Againe, when we groaned vnder the heauy burthens of a second, the child of the former *Pharaoh*, when the tyranny of Antichrist lay grieuous vpon our soules, constraining vs by force vnto those things, in comparifon whereof the gathering of stubble, or making of bricke, the sustaining of burthens farre heauier then the Egyptian laid any vpon Israel would haue seemed tollerable, light and easie; in the middest of these insufferable griefes, euen then when these Egyptians were most fiercely and eagerly bent, when they thought their kingdome most strongly established, and vs past looking for any deliuerance (and what else could the reason of man suppose?) euen then our mighty and mercifull God (to whose workes mans thoughts aspire not) by the hand of his mild and faithfull seruant deliuered his people out of that thraldome, of bond made vs free discharged vs from the intollerable tyranny of Antichrist, deliuered vs from the vsurped power of Popery, from the Romish yoke of seruite superstitiō, that we might serue no longer that man of sinne, but our God, not with a slauiish mind, but in perfect freedome of conscience; according to his most holy word, and not mans blasphemous doctrine. If we did not passe ouer this blessing of God, with blind or closed eyes, surely the consi-
deration

deration therof would moue vs, it would force vs to breake into words of wonderment, and to cry out with the Prophet, *How great is thy goodnesse?* It would stirre vp in vs an earnest desire to seeke our gracious Lord, and when he is found, for euer to cleaue fast vnto him.

5 God further prouoking his people Israel to seeke him, putteth him in mind of a second benefite, of sending *Moses, Aaron,* and *Mary* before them. *Moses* to be their Magistrate, and *Aaron* to be their Priest, the one to iudge, and the other to teach; the one to punish sinners, the other to pray and to offer for them. These two were brethren, that the bond of nature might vnite their minds in gouernment: and that their vnyty might more aduance Gods glory, and procure the tranquillitie and safety of their countrey. So *Ioash* the king, and *Iehoiadah* the Bishop ioyning hands, and drawing in one line, mans policy giuing place to the word of God, the onely fountaine of true honourable policie, Israel had a prosperous and happy state.

6 *Moses* was a worthy Magistrate. And his greatest commendation is, that hee was no lesse sharpe and seuer in Gods cause, then milde and gentle in his owne. His mildnesse caused him many times to put vp other priuate iniuries, it neuer caused him to spare such as attempted the ouerthrow of true religion, or made the people to bow themselves vnto strange gods. In such cases the very heads and Princes of the people escaped not his iust hands. He did wisely consider that as it is a point of mercy to pardon priuate wrongs, so not to punish publike transgressors against God and the state were great iniustice, it being in doubt whither their deeds were more pestilent, or their example, if it were strengthened by impunitie, would bee more pernicious. *The scepter of thy kingdome,* saith the Prophet, *is a scepter of righteousnessse.* And he prooueth it thus, *For thou louest righteousnessse, and hatest iniquity.* Wilt thou know what is good, and what the Lord requireth of thee? *Surely,* saith the Prophet, *to doe iustice, and to loue mercy.* The song of *Dauid* had these two parts. *Mercy* and *iudgement.* Princes are Gods lieutenants, his person they beare, & his image they must resemble. In him both these are ioyned together, *I am the Lord which shew mercy, iudgement, and righteousnessse on earth.* Mercy without iustice

The benefite
of giuing Mo-
ses, Aaron,
and Mary.

2 Reg. 12.

Moses seuer
in punishing
publike offen-
ders, easie in
pardoning in-
juries done
to himselfe.

Num. 25.

Psal. 45.

Mich. 6.

Psal. 101.

Ierem. 9.

is

Aug. ep. 54.

is not mercy but folly, saith S. Chrysostome. And againe, Mercy is then rightly termed mercy, if it be shewed so, that iustice be not thereby brought into contempt. And S. Augustine saith, that As it is mercy sometime, to punish, so some time to spare, is cruelty. Concerning our selues, thus much I can say, that if care bee not had thereof in time to keepe backe the rage of sinne, by repressing sinners, it will be too late when the land doth flow with blood to thinke vpon it. Moses so loued the safety of his people, that hee cryed, *Lord spare them, or wipe me out of the booke of life* To haue a gouernour like to Moses, milde and mercifull, yet not carelesse to be zealous in Gods cause, nor vnmindfull in iustice to punish great transgressors, is a great and a rare blessing. Which if our God haue bestowed vpon vs (for vnto him wee must acknowledge it, although in this place I passe it ouer, because my desire is not to please, but to teach, neither did I euer vse flattering words as ye know) but if God haue bene mercifull to vs herein, the Lord make vs thankfull for it.

Exod. 32.

Aaron, and
Mary.

7 Together with Moses, God gaue his people Aaron the Priest: which gift he accounteth also as a great blessing. Yet Aaron was a man though of great vertue not altogether without blemish. We see how for feare of the people more then of God, in the absence of Moses he played the milkesop, erected an Idol, and with his body, wherefoeuer his heart was become, either committed Idolatry, or at least permitted it, perswaded hereunto as some suppose, by Mary the sister of Moses. We haue too many followers of the steps of Aaron in this weakness. Howbeit vnto some God hath giuen a greater measure of strength and courage, some there are more bold and constant in Gods cause and their duty, some that will not bow their knees to Baal, that will not displease God for the pleasuring of man, some whose liberty and lines are not so deare vnto them, but that they can be contented not onely to be bound, but also to die for the testimony of Christ. Of this better sort, although in comparison of the worse, the number be not so great as good, yet I suppose that few nations vnder heauen haue more faithfull and able ministers, then this land hath. Begge we at the hands of the Lord of the haruest, to send more Pastors and fewer hirelings, more labourers and fewer loiterers. For in respect of the greatness of the haruest these workemen, though they be many yet
are

are but few, When God doth giue his people good gouernours, and wise teachers; when hee maketh their men to excell in wisdom, their Princes to be as *Moses*, and their Priests as *Aaron*; and besides all this, raiseth vp women like to *Mary* amongst them, powring out his spirit, not onely vpon their sons, but vpon their daughters also, chusing out of them, notwithstanding their weaknesse, mighty instruments of his power, surely a benefite so rare and precious should winne mens hearts vnto God for euer.

8 But the Prophet goeth forward, and maketh mention of a third thing, which is, that God did turne the cursings of *Balaam* into blessings. Remember what *Balak* King of *Moab* had deuised, and what *Balaam* the sonne of *Peor* answered him from *Shittim* to *Gilgal*, that ye may know the righteousness of the Lord. The enemies curse turned into blessing. *Num. 23.*
It fretted the heart of that prophane King *Balak*, to behold the flourishing prosperity of Gods people, to see *Og* the king of *Bashan*, and *Sihon* king of the *Amorites*, conquered and slaine by them. This multitude, saith he, will lick vp all that are about vs, as an Oxe licketh vp the grasse of the field. Wherefore mistrusting his owne strength, and hauing scene tryall of theirs, he deuised to hire *Balaam* the wizard to curse them, and thought by that meane without all peradventure, to preuaile ouer them. But ye know *Balaams* answers, the first, *How shall I curse, where God hath not cursed?* the second, *God hath blessed, and I cannot alter it:* the third, *How goodly are thy tents, O Iacob, and thine habitations O Israel? As the valleys are they stretched forth, as gardens by the riuers side as the Aloe trees which the Lord hath planted, and as the cedars beside the waters.* When hee saw that God would not suffer his tongue to curse *Israel*, though it were hyred, hee gaue *Balak* this aduice, to cause the daughters of *Moab* to scale away their hearts by carnal pleasure, & so to allure them vnto the sacrifice of their gods, that they forsaking the true God he might also forsake them. *Appc. 3.*
This practise was a stumbling blocke in their way, whilst they abode in *Shittim*, they committed fornication, *Nam. 25* and they coupled themselues vnto *Baal Peor*, and ate of things sacrificed vnto Idols, and diuels. Wherefore God plagued them, and laid his heauy hand vpon them: Howbeit he withdrew not his mercy and kindnesse wholly from them, but in *Gilgal* tooke away this their shame, and sealed againe the covenant of reconciliation. *leff. 5.*

1 Sam. 7.
Matib. 5.

E/ay 5.

Psal. 31.

cited loue. So that as there was no curse which could take away his blessing, so there was no counsell that could hinder his good purpose towards his people. Ye are not ignorant how the Balaamite of Rome hath cursed vs, our Prince, our Prophets, and our people, euen as the Philistine cursed *Dauid* by his gods. But wee haue found the promise of Christ most true, *Blessed are ye when they shall reuile you.* Our God hath turned all his curses into blessings, his name be blessed for it. The Pope that *Balaam* hath bitterly cursed the ground wheron we goe, and the whole Land wherein we liue. But hath there growen a bryer or a thorne the more vpon it, for all that mans curse? He that shall suruey it and view it well, and marke the plentifulnesse of these latter yeeies, must needs confesse that God hath bestowed vpon it more then ordinary or vsuall blessings. As the blessings of that man are by God accursed; so where he curseth, there the Lord blesseth; and to the eternall reproofe of that our enemies vniust and vncharitable execration, hee hath in these our dayes opened his bountifull hand farre wider then in former times, when those Antichristian blessings came posting yerely from Rome, and embraced our land so kindly, that they sucked the sap of wealth both from branch and root. The Land of Canaan was a pleasant and a fruitfull Land, flowing with milke, and abounding with hony: truly it was barren, and almost beggerly, in respect of our abundance and store. God may iustly say to vs, *What could I haue done more vnto my vineyard, which I haue not done vnto it?* He hath miraculously giuen and continued with vs that grand blessing of his glorious Gospel, he hath wonderfully preserved our Soueraigne his seruant, he hath kept her safe as *Moses* and *Dauid* from *Pharoah*, from *Dathan*, and from *Amalek*, from *Goliath*, from *Saul*, from *Absolon*, from the hands of her open enemies, & treasons of her deceitful freinds: he hath not only giuen her a circumspect heart to foresee and to preuent, and I trust, to cut off all intended destruction, but also hath more then miraculously abated the pride, and confounded the manifold counsels of her and our enemies, & contrary to all expectation kept vs in peace and safety. God make vs thankfull and giue vs hearts sincerely bent to seeke him which so mercifully by his benefits and graces hath sought vs. *How great is thy goodnesse, O Lord, which thou hast laid up in store for them that feare thee? For this shall e-*
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euery one that is godly make his praier vnto thee in a time when *Psal. 32.*
thou maist bee found, and call vpon thee while thou are
neere.

9 If this way will not serue to bring vs vnto God, another
must be assaied; if we will not be led by faire meanes, we shall be
drawne by foule: God hath blessings for them which are of a pli-
able mind; but for the froward, rods. Them he first threatneth,
as hauing no delight or pleasure to punish; he punisheth as one
vnwilling to destroy. Gods correction is for our reformation,
but if it will not reforme vs, for our confusion. This selfe-loue of
ours, this sencelesse security, this contempt of Gods word, this
want of godly zeale, these contriuings of treason and conspi-
racy, are tokens that God hath bent his dreadfull bow, and is
preparing to make his arrowes drunke with our blood. If hee
spared neither Israelites nor Angels, doubtlesse neither will hee
spare vs, except vnfaignedly wee seeke him, and seeke him
now.

Them whom
benefits will
not winne,
plagues must
constraine to
seek the Lord.

10 For now is the acceptable time, now is grace offered, the
Lord now stretcheth out his hands of mercy, this is the day,
wherein the Lord may bee found of them that seeke him. But
some stop their eares at this, and will not heare, they are too
wise to be enchaunted with these times. If ye tell them of seeking
the Lord, there answere is, *Who is the Lord?* They say plainly in
their foolish hearts. *There is no God.* But the iust God will one
day shew himselfe to their confusion. Others haue their excuses
of worldly hinderances and lets, Farmes, or Oxen, or Wiues,
haue tied them by the legges, when they should goe and seeke
the Lord. Others haue a minde not vtterly vnwilling to seeke
after him: but they would faine stay a while, and seeke him here-
after. Youth they say must haue his swinge, let old age waxe ho-
ly. Such nouices there were, of whom *Chrysostome* writeth, that
they would not be baptised vntill they were in their death beds,
lest baptisme should be as a bridle to hold them in. They were
desirous to haue their *foorth* in their carnall desires, & at the end
of their daies by baptisme to wash away all at once. But God
shall mocke such craft, and they who will not come when hee
calleth, when they call shall not be heard. Beware of these de-
laies. Let vs not deferre and put off till to morrow, but while it
is called to day, euen whilest this acceptable day is, let vs

Now is the
time to seeke
the Lord.

Luk. 14.

seeke the Lord that we may find him. Now he is ready to meet vs by the way. and louingly to embrace vs with the armes of his eternall mercy.

2
The Lord is
sought, and
found by faith

Ambr. in Luc.
Lib. 6 cap. 8.

Faith com-
meth by hea-
ring the word
of God.
Iohn 5.
Iohn 17.

1. Tim 4.

Ioshua 1.

11 The second thing to be considered is how we may seeke the Lord, and in seeking him be sure to find him. I will omit to shew how vainely the Gentiles in their Idols, the Iewes in their ceremonies and traditions, the Papists in their superstitions do seeke the Lord. They seeke him and find him not, because they seeke him where he is not, not where he is; as themselves haue imagined, and not as he hath prescribed. The first entrance into the way where God will be found, is faith; *Fide tangitur Christus. fide videtur*, saith S. *Ambrose*. By faith Christ is handled by faith he is scene. By faith he is found. All our trauell in seeking without faith, is but a fruitlesse wearying, of our deceiued soules. For he that commeth vnto God, must beleue.

12 And the way to beleue is hearing; for by hearing cometh faith: The word is that starre which guideth and directeth vs vnto Christ. *Search the Scriptures*: For to this end they are written, *That yee might beleue that Iesus is Christ the sonne of God, and that beliening yee might haue eternall life*. They were written to be read, and therefore S. *Paul* chargeth *Timothy* straitly, *Giue attendance to reading*. They were written to be read, not of him onely, but of vs also, in what condition or estate soeuer God hath placed vs. Princes are not exempted more then others, no, they about others are especially charged to trauell herein. What charge can be deuised more effectuell then that which is given vnto *Ioshuah*, *Let not this booke of the Law depart out of thy month, but meditate thou therein day and night, that thou maiest obserue & doe according to al that is written therein, for then shalt thou make thy way prosperous, and then shalt thou haue good successe*? Good reason it is, that as Kings due raigne and hold their power by him; so his will reuealed in his word, should be the rule and direction of their gouernement. If they thinke to establish their thrones better by their owne wise and politike deuices, they are greatly deceiued. There is no policy, no wisdom like the wisdom of God. The Common-wealths which *Aristotle* and *Plato* haue framed in their Bookes, otherwise full of wisdom, yet compared with diuine policies, with that City for whose sake and benefit the Lord doth watch, what are they but fancies foolish

foolish men? As for Machiauels inuentions they are but the dreames of a braine-sicke person, founded vpon the craft of man, and not vpon godly wisdom which onely hath good effect. Godly Princes haue no need to seeke for counsell at these mens hands, the mouth of the Lord is sufficient for them. *Thy testimonies*, saith *Dauid*, *are my counsellors*. Their counsell was to him sufficient. He red not the Scriptures at idle times, or at leasure; they were his meditation continually. Reading was not irksome and tedious vnto him, his eyes did preuent the night watches to meditate in the word. The time was not lost which was so bestowed. *For by thy commandments*, saith he, *thou hast made me wiser then mine enemies*. The diligence of that noble Eunuch chiefe officer to the Queene of *Ethiopia* is greatly commended, as a worthy president for Christian Courtiers to behold and follow. Many cannot read, yet all ought to heare; *I will hearken*, saith *Dauid*, *what the Lord God will say*. Who doth not reioice to heare a Prince speake gracious and fauourable wordes? *But I will heare the Lord speake*, saith the Prophet; *For he will speake peace vnto his people*. A bad seruant, an euill wife, a cursed child, a damnable creature, that will not gladly heare the voice of the Lord, the husband, the father, the Creator. Christ taught daily in the Temple, and doubtlesse he was daily heard. But hearing of the word may not daily bee attended, lest it hinder more weighty affaires. Is there any thing more weighty then the matter of saluation? Is the Earth of more account then Heauen? a short miserable life, then a blessed and immortall? *Philip of Macedonia*, casting off the suite of a poore woman with a short answer, that he had no leisure to heare her cause, shee answered boldly, *Why then hast thou leasure to be a King?* I may as bold'y aske of them which say they haue no leisure to heare Gods word, how they will find the leasure to be saued. This word onely saucth, Receiue ye therefore *the word ingrafted, which is able to saue your soules*.

13 If there be no saluation but by faith, no faith but by hearing the word of God, how should the people be saued without teachers? The mother City of the Realme is reasonably furnished with faithfull Preachers, certaine other Cities, not many in number are blessed too, though not in like sort. But the filly people of the Land elsewhere, especially in the North parts,

The want of teachers, whose mouths the word should bee heard.

pine away and perish for want of this sauing foode, they are much decayed for want of propheticie. Many there are that heare not a Sermon in seuen yeares, I might say safely in seuentene. Their blood will bee required at some bodies hands. The Lord deliuer vs from that hard account, and grant redresse with speede.

The cause why
there are so
few sufficient
men to teach
the people.

14 But why doth the Countrey want Preachers? The people pay tithes of that they haue, therefore there must needs bee sufficient to maintaine them. If things were well ordered, this sequel were good. But the chiefeest benefices were by the Pope long since impropriated vnto Monkes, which deuoured the fruits, and gaue a silly stipend vnto a poore Sir *Iohn* to say Masse, and as they left it, so we find it still. Where liuings were not impropriated by the Pope, there they are for the most part so handled, that Patrons maintaine themselues with those tithes which the people giue: and Ministers haue that which the Patrons leaue. The World dealeth with Gods Cleargy, as *Dionysius* the tyrant with *Iupiters* Idoll. They make themselues as merry with spoyling Christs patrimony, as hee with robbing *Iupiter* of his golden cloake: which, being too heauy for Summer, and too cold for Winter, he tooke away, and left in stead of it a cotten coat light for the one time, and warme for the other. To take from them which liue idly and superstitiously in the Church, they plead it to be lawfull, because those vnprofitable members were vnworthy to enioy the fat of the earth. Abbies being eaten vp, and other profits gone, now as greedy cormorants they sease also vpon the Church of Christ. It is not fit forsooth that men sanctified vnto heauenly things should bee ouer-much encombred with these earthly commodities: and therefore euen of great deuotion and zeale they will ease the Church of these her burthens. Thus by men that cannot stand without the fall of the Church of God, all meanes are inuented to beggar the Ministerie. A deuice no doubt of Sathan, and a practise of his impes to cause a famine of the bread of life, by staruing the Oxe that should tread out the corne, and to with draw Gods people from seeking the Lord, by weakning and discouraging such as should guide them in the vway of life. Thus you see how God must bee sought in his word, which word because all men must heare and learne, therefore many must be sent to teach it.

15 But because the seede which is cast into the Earth groweth not vntill it be watered with the dew of heauen, neither doth the sound of the word bring any man vnto Christ, except the grace of the spirit be with it, which grace God offereth so freely vnto men, that there needeth no more but *Aske and Haue*, for this cause it followeth in the Prophet, *Call vpon him while he is neere*. We may read and heare of God as of one farre off. But when we pray vnto God, we acknowledge that he is as it were within sight; when we call vpon him we speake to him as vnto one which is present. He is neuer so clearly and plainly found, his presence is neuer so familiarly enioied, as by hearty praier. Praier consisteth of two parts: Thankes giuing for that which we haue receiued, and requesting of that whereof our soules or bodies haue need.

The Lord must be sought by praier also and not by hearing only.

16 The good King *Dauid* falling into consideration of the infinit mercies of God, bursteth out into these carefull wordes, *What shall I render to the Lord?* Finding no way to requite, he resolueth thus, *I will take the cup of saluation and call vpon the name of the Lord*. Perhaps the Prophet had the more care to shew himselfe thankfull towards God, by reason of the griefe which himselfe sustained through mens ingratitude towards him. Hee maketh pittifull complaint that his familiar friends who ate bread at his table, who tooke sweet counsell with him, whom he had many waies benefitted, were vnthankfull, and requited him with treacherous dealing. An honest hearted man is neuer so griued as when his friendlinesse is requited with ingratitude. *If it be*, saith *S. Ambrose*, *a fault to bee matched euen with murder, not to requite man with thankfulnessse, what a crime is it to deale vnthankfully with God?* *Dixeris maledicta cuncta cum ingratis hominem dixeris*. Wee haue named all the naughtinesse that can be objected when we haue termed a man vnthankfull, saith another. *Lycurgus* being asked why in his Lawes he had set downe no punishment for ingratitude, answered, *I haue left it to the Gods to punish*. All the punishment which man could deuise, hee thought too easie for a fault so heinous. The ingratitude of Ierusalem did more wound the heart of the sonne of God Christ Iesus, then the speare that pierced him through the heart vpon the Crosse. He hath dealt as mercifully with vs as with them: if we deale as vnkindly as they with him, wee which know what

Thankes-giuing for benefits already receiued. *Psalm. 116.*

befell them for it, cannot be ignorant what is likely to befall vs, except we take the cup of saluation betimes, and call vpon the Name of the Lord while he is neere.

Craning of
helpe in pre-
sent necessity.

Matth. 8.
Matth. 26.

17 And as his benefites doe require thankses, so our owne estate doeth need succour. Our necessities therefore should make vs earnest suiters vnto God, that he would be our relieuer. Our ship is in perill of tempest, the ragings of the sea doe threaten it: yet who cryeth, *Helpe Lord?* What man is there that weepech bitterly with *Peter*, or nightly watereth his couch with teares, as *Dauid*? Yet all haue sinned and offended the Lord of glory. It is high time therefore to call vpon God and that earnestly. The superstitious prayed without vnderstanding. Wherein are we better, if our prayers bee without feeling? The fountaine of prayer is the feeling of the heart. Powre out that before the Lord, call vpon him from thence, cry from the depth, and he shall answer, *Here I am thy ready helper in time of need.*

Esa. 58.
Prayer is fruit-
lesse where
repentance
is not.
Tit. 2.

18 But withall take this, *Let the wicked forsake his wayes, and the vnrightheous his owne imaginations, and returne vnto the Lord,* that is to say, Repent. *Paul* to *Titus* vseth the like description of repentance, saying, *The grace of God teacheth vs that we should deny vngodlinesse and worldly lusts, and line soberly, and righteously and godly in this present world.* *Peter* out of the Psalmes in fewe words, saith the same, *Decline from euill and doe good.* The Papists set repentance vpon three feet, Confession, Contrition, and Satisfaction. But two of them are of wood without life. Their confession is to a Priest, whereas the Scripture maketh God, and not the Priest our Confessor *Confitemini Domino*, saith the Psalmist, Make confession to the Lord. Their satisfaction is but money matter, and God is satisfied not by gold but by blood: and with vs he is pleased when our liues are amended. *Deus morum: emendatione placatur, & qui peccare desinit iram Deimortalem facit.* God is pacified by the mending of our manners, and he that ceaseth from sinne bringeth the wrath of God to an end, saith *Laetantius*. We must forsake therefore our owne wayes, our owne cogitations; they are wicked and vngodly. There is nothing ours but imbecility, and naughtinesse, which with our selues we must vtterly renounce and forsake, and fly to Gods mercy, that in mercy he may accept vs. No doubt we haue all wandered out of the way, all haue started aside, euery man hath wandred in his owne

1 Pet. 3:

1 Pet. 1.

owne fond and sinfull way, we haue prouoked Gods wrath, our ingratitude hath grieved him, we haue wickedly prophaned his sacred Gospel, his word we haue contemned and abused, vsing it as a cloake to couer our deepe hypocrisie, Christ was neuer more professed, and neuer lesse obeyed. It is truely verified in our times which the Prophet *Hoseas* complained of in his, *There* Hose 4.
is no trueth, there is no mercifulnesse, there is no knowledge of God
in the land, cursing, and lying, and murder and theft, and whore- Ezek. 16.
dome, haue ouerflowed, blood hath touched blood. Ezekiel teacheth that the finnes of Sodome that sinke of sinne were idlenesse, fulnesse of bread, pride, and vnmercifulnesse towards the poore. Are not these the finnes of this Land, of this Citie, of this Court at this day? Are not these bad wayes our wayes? Halfe England liueth idly or worse occupied, we are fed to the full, and who is not puffed vp with pride? or who relieueth his neighbours want? No man is contented with his owne estate, but euery one struieth to clime higher to sit aloft. There is want of the true feare of God in all sorts, estates, and ages. Yet we please our selues, and walke on, as if God either saw not our sinne, or else in his iustice could not punish it. Are the eyes of the Lord shut vp? or hath God forgotten to be iust? Surely our finnes will not suffer his plagues to stay long from vs. What plagues I dare not presume to prophecy. For God hath kept that secret to himselfe. But I stand in feare, that we are the men to whō Christ saith, *The kingdom of God shal be taken from you*, that we are they whose sins will bring the scepter of this kingdome into the hands of an hypocrite. If God in his iustice doe this, woe worth vs most wretched mē. The losse of the gospel, is the losse of our souls, and the losse of our Soueraigne the losse of our liues. Truely when I fall into consideration of the wickednesse of this world, that all sorts of men fall to sinning with greedinesse, that there is skant one left, as *Elias* complaineth, that truely seeketh after God, that in all conditions iniquitie doth abound and charity waxe cold, that the zeale of God is vtterly dried vp in the hearts of men, that God is serued for fashions sake and not in truth, what should I thinke but that God hath gathered his lap full of plagues, and is ready to powre them down vpon vs? There is but one way to stay him, for which he himselfe doth stay and wait. Doe ye not know that the lenitie of God inuitheth you to

repentance. If we will saue our *Ninine*, we must repent and turne to our God; we must seeke him both Prince and people.

3
The fruit that
commeth by
seeking the
Lord.
Ier. 3.
Iob 34.
Iob 33

19 The benefit which commeth vnto those that seeke him is this, *He will haue mercy on them*. Although the house of *Israell* rebelled against the Lord, as a froward woman rebelleth against her husband, yet hee ceased not to call vpon them still by the voice of his Prophets: *O ye disobedient children returne, returne and I will heale your rebellions. Surely it pertaineth vnto God to say, I haue pardoned, I will not destroy. He looketh vpon men, and if one say I haue sinned, and perverted righteousnesse, and it did not profit me, he will deliuer his soule from going into the pit, and his life shall see light. Loe at these things will God worke twice or thrice with a man*. He desireth not our destruction, but our conuersion, be we neuer so great sinners. *For he is very ready to forgieue*. Aske pardon and thou shalt haue it. Returne to the Lord vnfeinedly and he will mercifully accept thee.

Our thankfulness
towards
God whom
we seeke, must
be shewed by
our mercifulnes
to the
poore.
Eia 21.

20 And if hee be ready to forgieue vs, let not vs be loth to giue vnto him. We need not aske where he is, or what he wanteth, that wee may giue vnto him. Hee is neere at hand straying and staruing in the streetes; naked, hungry, cold, harborlesse, sicke, and diseased, ruthfully moping and crying for reliefe. Let the pitifull cry of our Christ moue our hearts to mercy. *He that shutteth his eares at the cry of the poore, shall cry himselfe and not bee heard*. Let that mercilesse *Moguntine* terrifie men of hard and stony hearts, who was deuoured of rats the vilest vermin, for his cruell heart, void of all compassion vpon the poore. Let vs seeke vp Christ and prouide for him. He sought vs and found vs, when we were robbed, spoiled, and deadly wounded: let not vs turne away our faces from him, seeking and crawing so small helpe at our hands. He became poore to make vs rich, let vs out of the abundance of our riches spare somewhat now to the reliefe of his pouerty. He will well require it. It is not lost which is bestowed vpon him in his poore afflicted members; that which we put in the hands of the poore, we lay it vp in the Lords bosome, where neither dice, nor cardes, hawkes, nor hounds, horses, nor harlots, can consume it, rust and canker cannot eate it, theiues cannot rob and bereaue vs of it. Vnworthy we are to be called Christians, if wee suffer our head Christ Iesus to bee naked and cloath him not, if wee see him hungry and giue him no bread.

Worse

Worse we are then Iewes, if we suffer this ignominy to be done vnto Christ, this ingratitude to be shewed to so gracious a God. O let vs be mercifull, that as children we may resemble our heauenly Father, for he is mercifull. Vnto this mercifull God the Father, the Sonne, and the holy Ghost, be honour, glory, and praise, now and euer. Amen.

A Sermon made in Pauls at the solemnization of CHARLES the 9. the French Kings Funerall.

I O B. 14.

Verf. 14. * All the dayes of this my warfare doe I waite, till my changing come.



HE custome of Funerals as it is ancient, so is it commendable. *Abraham* the father of our faith purchased a peece of ground to bury his dead in. And in that place he himselfe, *Sara*, *Isaak*, *Iacob*, and *Ioseph*, were buried with great solemnity, and much mourning. *Tobias* is commended for burying the dead. So is *Mary Magdalene*, for preparing of ointment for the burying of our Sauour. So is *Ioseph*, and also *Nicodemus*, for the care that they had about Christs Funerall.

2 Causes of Funerals, *S. Augustine* giueth three. First it is the office of humanity, the duty of charity, desently to commit the dead corpes to the earth, out of which they came. This charitable duty is commended in *Tobit* and others, whose names I mentioned, before, and was of the very Heathen religiously obserued. Secondly, it is a thing very seemely and conuenient, with reuerence to lay the corpes in graue, because our bodies are the temples of the holy Ghost, wherein, and by which, as by liuely instruments, both God hath beene glorified, and his people haue receiued good. Know yee not that your body is the temple

The custome of Funerals ancient and commendable
Gen. 23 and 25 and 50.
Tob 2.
Iohn 12.
Iohn 19.
Three causes of solemnizing Funerals.

1. Cor. 6. temple of the holy Ghost which is in you? That which hath beene so notable an instrument, would not be vnreuerently entreated, though dead. Thirdly our faith is hereby confirmed touching the article of our resurrection. For we lay downe the body in the Earth, vnder hope that *This mortall must put on immortality*: as confessing with Iob, *I beleene that my redeemer liueth, and that I shall see God in my flesh, mine eyes shall behold him and none other.* But the Christian Church doeth not, neither ought to vse funerals, thereby to relieue or benefit the dead. *All these things*, saith S. *Augustine*, *furniture of funerals, order of burying, and the pompe of exequies are rather comforts to the liuing then helps to the dead.* The glutton of whom S. *Luke* speaketh in the Gospell, was buried no doubt with pompe enough; yet his wicked soule was plunged into hell. There commeth therefore no part of blessednesse to the dead by funerals: but *Blessed are the dead that die in the Lord.* *Lazarus* wanted (as it is to be thought) his funerall, but the want thereof bereaued him not of his happy estate: he died in the Lord, and so was blessed.

Our state is not changed after death, but as we fall so we lie.

3. Sith therefore death bringeth with it our particular iudgement; sith *he that beleueneth on the sonne hath everlasting life, but he that beleueneth not on the sonne, shall not see life: but the wrath of God abideth on him:* Let vs liue as we will die, and die as they that hope to rise againe and liue with Christ hereafter. *As euery man departeth hence, so shall he be iudged at the last day.* And, *Euery man shall sleepe with his owne cause, and with his owne cause rise againe.* At our particular death is our particular iudgement: at the glorious comming of Christ shall be the generall reuelation of the iudgement of the whole world. After this life there is no helpe remaining to the dead: to the liuing there is mercy offered, to the dead there remaineth onely iudgement. Hee that is not purged here, shall be iudged as filthy there.

Aug. & Hic.

4. Vaine therefore and dangerous is the opinion of Purgatory. Vaine, because it hath no foundation at all in Gods word. *Moses* prescribing all kinds of sacrifices in the old Law maketh no mention either of sacrificing or praying for the dead. *Paul* instructing the Thessalonians what they ought to doe in funerals, neither doeth remember vnto them sacrifice, nor praier. Iust *Simon* neuer dreamed of Purgatory, when as he said; *Lord now leste thou thy seruant depart in peace according to thy woord.*

The opinion of Purgatory vaine & dangerous. 1. Thess. 4.

Luk. 2.

Small

Small peace is there in Purgatory, as Papiſts report. It neuer came into *S. Pauls* mind when he ſaid, *I deſire to depart hence Phil 1. and to be with Chriſt.* It was not reuealed to the Angell when he ſaid, *Bleſſed are the dead which die in the Lord, they reſt from their labours.* There is no reſt but intollerable paine imagined in Purgatory, euen to them which die in the Lord. Neither *Lazarus*, nor the rich man were acquainted with it, the one was immediately caryed into heauen, the other caſt into hell. Hee which ſaid to the theefe, *This day thou ſhalt be with me in Paradiſe,* knew onely two wayes, the ſtrait way to beauen, the broad way to hell: he who knew all things was ignorant of this third way: For there is no ſuch way to know. This opinion is perilous. The hope of helpe in Purgatory hath ſent many deceived ſoules into hell. This opinion is iniurious to the blood of Chriſt. For if any ſinne remaine to be purged by theſe after paines, then *The blood of Chriſt doth not cleaſe vs from all ſinne,* and then wee make God a lyar. It deſtroyeth repentance, without which there is no remiſſion of ſinnes here, and with which ſatisfaction for ſinnes afterward cannot ſtand. For faith and repentance ceaſe with this life. He that hath not his pardon here, deceiueth himſelfe, if he hope to haue it hereafter elſewhere. Euery man after life ſhal beare his own burthen, as euery man hath wrought in his body. There commeth nothing to the ſpirits of them that be dead, but that which they wrought while they were aliue. *Work thou righteouſneſſe before thy death:* for in the graue it is too late. And thus it doth appeare that although the uſe of funerals be ancient, and that for good cauſes they are to be celebrated, yet neither purgatory nor prayer, neither any other after-helpe can be auailable for the party departed, and therefore we muſt now ſowe, as hereafter we will reape. *Caſt away impiety, and worldly concupiſcence, and liue a ſober, a iuſt, and a godly life; looking for the bleſſed hope, and the appearance of the glory of the great God and of our Saviour Ieſus Chriſt.* Here we are as Chriſts ſouldiers appointed to fight a good fight, to fullfill our courſe, to keepe the faith: and ſo to looke for the promiſed crowne of glory, which God wil giue to ſuch as looke for and loue his coming.

5 Wherof *Iob* is a good remembrance vnto vs. *All the dayes of this my warfare doe I wait till my changing ſhall come.* In which words we haue three things chiefly to be conſidered. Firſt, that
Three things contained in the words of *Iob.*
our

our whole life is a warfare, Secondly, that this warre will haue an end, Thirdly, that this end is daily to be looked for.

¶ **1** **6** He which saith here, *I wait all the dayes of this my warfare:* saith otherwhere also, *Mans life is a warfare vpon earth.* In this Christian warre some be generals, some captaines, some trumpeters, the rest be common and ordinary souldiers. Euery one must keepe his standing, answere his calling, fight, and manfully strue for the victory.

Kings and Princes Gods generals. **7** Kings and Princes are Generals, Gods lieutenants vpon earth; to defend Gods people, to set them in order, to see them well gouerned, to fight in Gods quarrell, to preferre and promote Gods cause. They should serue the Lord the king of kings

Psal. 2.
Matth. 6.

Isay 49.
Psal. 138.

Rom. 13.

1. b 34.

The nobles Captaines.

1 Sam. 13.

The ministers trumpeters.

in feare, *Imbrace the sonne*, aduance true religion, *Seeke the kings dome of heauen*, wherein doth consist their victory and glory. This they will doe, if they be zealous in Gods cause, if they bee in deed the *Nurses of his Church*, they will *bate his enemies with perfect hatred*, they will punish transgressors, protect the innocent, execute iustice and iudgement, without respect of persons. So shall they *militare Christo*, doe the office of a good Generall in Gods warre. Such Generals were *Dauid, Iehosaphat, Ezechias, and Iosias*. These generals are placed of God, and therefore of duety to be obeyed. *Let every soule be subiect to the higher power: for there is no power but of God.* God giueth good Princes as a blessing; and the same God giueth euill Princes as a curse. He gaue *Samuel* in his fauour, and in his wrath he gaue *Saul*. He maketh an hypocrite to raigne for the finnes of the people, These generals haue authority from the Lord of hostes, to draw the sword against transgressors, and to execute martiall law, according to such limitation as God hath prescribed.

8 The Captaines are the Nobility, put in their seuerall authorities ouer seuerall bands. They must valiantly goe before, strue and stand for Gods cause, giue good example to their souldiers, in honest behauiour, in painefull trauell, according to their callings: *Soupright* in all their doings, that the people may bee enforced to iustifie them, as the Israelites did their *Samuel*. Good Captaines, make good souldiers.

9 The trumpeters are the ministers of Gods word, by the blast of the trumpe, both to giue warning of the enemy, and also to order the going forward of the army. To these men God saith,

faith, Cry out a loud, leaue not off, *lift vp thy voice like a trumpet*, and shew my people their offences. If these men be dumbe dogs, and sound not the trumpet, aswell to forewarne, as to guide Gods army, The perishing blood shalbe required at their hands by whom it hath beene betrayed. *Paul* was faithfull and skilfull to sound this trumpe, and to sound it in season, to striue for the trueth, and to powre out his blood in Gods quarrell. Hee ended his dayes like a man full of valour, *I haue fought a good fight, I haue fulfilled my course, I haue kept the faith*. His faithfull heart was carefull for the whole army of God; *I haue care of all the Churches*.

Esay 58.

Ezech. 33.

2 Tim. 4.

2 Cor. 11.

The rest
common
souldiers.

10 The common souldiers must keepe their stand and station in all obedience and readinesse; stoutly they must fight vnder Christs victorious banner. They are not trisles for which they striue. Therefore let them not shrink nor cowardly runne away, but with an inuincible courage in an assured hope of the victory abide all warlike miseries sustained with the comfort of that reward which no man shall receiue, *except he striue lawfully*. No man that *layeth his hand to the plough, and looketh backward*, is worthy of the kingdome of heauen. But he that endureth to the end shall be saued.

2 Tim. 2.

Matth 10.

11 Now we must striue for Christ and not for Antichrist: for the trueth and not against it, *I can doe nothing against the trueth, but for the trueth*, saith S. Paul, For the Gospell, and not for the doctrine of man, for true religion, and not for superstition must we striue. But our striuing for the most part is all awry and wicked. We striue who may be the proudest, pretending equality we striue in deed for superiority. Neither equall, nor superior can we abide; we striue how to supplant and ouerthrow one another. Enuy hath made men impudent, striuing to vndermine & cast downe the wals of innocency, striuing how to place, and how to displace, how to disgrace, and how to bring into fauour, how to set vp, and how to throw downe. And in so doing wee striue against our selues, and for the aduantage of our deadly foes. This warre is not Christian: this is not to striue *lawfully*. This is not to fight *a good fight*. This victory shall not be crowned.

They which
warre vnder
Christ must
striue for the
trueth, and not
against it.
2 Cor. 1. 3.

2 Tim. 4.

12 Our principall and common enemies against whom wee must all ioyntly fight, are the diuell, the world, and the flesh. The diuell

The enemies
against whom
wee must

strive, the di-
uel, the world,
and the flesh.

1 Pet. 5.

Apo. 12.

Eccle. 2.

Matth. 4.

Gen. 3.

Iude 16.

2 Reg. 11.

1 Cor. 10.

Mar. 3.

Gal. 5.

1 Pet. 2.

Ephes. 6.

diuell is strong and subtile, a roaring Lyon, and an old Serpent, of long and great experience. So soone as we professe to be Christs souldiers, as a malicious and fierce enemy, he inuadeth vs. *My sonne if thou wilt come into the seruice of God, stand fast in righteousness, and feare: and arme thy soule to temptation.* Christ himselfe was tempted immediately after that he was baptized. His wayes of assault are these. He perswadeth to euill, he either hindereth or infecteth that which is good, that no action which we doe may be pleasant in the sight of God. He tempteth and ouercommeth euen the perfectest, as he did Adam; the strongest, as he did Sampson; the wisest, as he did Salomon. *He therefore that standeth, let him take heed that he doe not fall.* No perfection, no strength, no wisdom, ought to free vs of this care. But we need to pray continually, *Lead vs not into temptation.* And yet wee being in the midst of the battell with such an enemy, still sleepe in security. But the diuell sleepeth not. And this malicious aduersary hath spials in our army, he laboureth by corruption to make a mutiny amongst vs, that whilst we strue amongst our selues, he may more easily eat vs vp. He setteth the generals together by the eares. The Captaines they enuy one another. The souldiers take parties and are diuided. The generals, captaines, souldiers and all, contemne the watchman, and will not giue eare, or regard the sound of the trumpe. The kingdome, the city, the house thus diuided can it, thinke you, stand long? The diuell playeth his part, and plyeth it busily; but we like cowards yeeld, and do not resist; are at variance amongst our selues and thereby at agreement with that aduersary, whom, who so hateth his brother, serueth. Our second enemy is the world: the world which is altogether set on all wickednesse. The third our flesh: our flesh which rebelleth, and lusteth contrary to the spirit. *Fleshy lustes fight against the soule.* And thus wee haue enemies on euery side, yea, and that which is most dangerous of all within vs, which daily giue vs fore assaults. For loue of the victory and shame of this cowardlinesse, and feare of that dreadfull and eternall captiuiety, let vs put on our armour, the girdle of truth, the brestplate of righteousness, the helmet of saluation, and the buckler of faith, a sure defence against all the fiery darts of Satan: and let vs take in our hand the sword of the spirit, the word of God, the dint whereof he dare not abide. *Re-*

sist

first the diuell, and he will flee from you, Resist him in faith, in prayer, *Iam. 4.*
and in the word. *Be crucified vnto the world,* euen as strangers *Gal 6:*
which are not of the world. For we *haue here no abiding City.* *Heb 13.*
Chastise the body with watchings, with labour, with fastings.
It is a great victory to ouercome the diuel, a greater to ouercome
the world, and the greatest of all to ouercome thy selfe, euen
thine owne flesh. To him that ouercommeth shall be giuen a
crowne. But he that is overcome, shall be the continuall bond-
man of Satan, our vile and cruell enemy. Let vs so strīue that we
may ouercome. He onely that *strineth lawfully* shall be crow-
ned. *2 Tim. 2.*

13 This warre at length will haue an end, a change. Man is
mutable: subiect to change, and desirous of change. No man is
long contented with his owne estate, bee it neuer so excellent. Our warfare
The Angel would change, to be like vnto God. *Adam* would shall haue a
change, to bee as wise as hee that made him. *Absolon* would change. Change de-
change, and sit in his fathers seat. *Salomon* would haue change sired of all
of wiues. The Israelites would change *Moses* and *Aaron*, both men.
Magistrate and Minister. They would needs change their Iudge *2 Sam. 15.*
for a King, their *Samuel* for *Saul*. The Sichemites would change *1 Reg. 11.*
their religion. The Israelites would change Manna, the food of *Num. 17.*
Angels, for the flesh pots of Egypt. The waivering Iewes chan- *1 Sam 8.*
ged Christ for *Barabbas*, their Sauour for a murderer. We are *Gen. 34.*
like affected to them, in liking and louing change: change of *Exod. 16,*
meat, change of apparell, change of maners. We change simple
dealing into crafty vndermining; faithfulnessse into treachery,
trueth into falshood; liberality into couetousnesse; humility
into pride; chastity into lewdnesse; mercy into malice, light in-
to darkenesse, day into night, all vertue into all vice. And that
which is more monstrous, sheepe are changed into goats, sheep-
heards into wolues, and as *Bernard* saith, Prelates into Pilates,
Nurses of the Church into robbers of the Church. The hearts
and tongues of men are changed, and of single both made dou-
ble. Our times breed men of the nature of the fish *Polypus*,
which can change it selfe into all colours to deceiue. And as he
saith in the Comedy, *There is a change of all things.*

14 But while we are thus occupied about these choppings The change
and changings, we seeme neuer to remember that great change which *Iob*
whereof *Iob* here speaketh: which he daily looked and longed looked for,
for,

for. And that is the change of this mortal life, looking for that great and glorious resurrection. Death is here termed a change. This change is certaine: all flesh must die. The time till this change doth come, not long: the dayes of man are short and miserable. The time when this change will come, vncertaine.

Vnto this
change all are
subiect.

15 We all must die. God gaue a Law to our father *Adam* for- bidding him to eat of the fruit, adding the penalty of death if he did. *Adam* transgressed, the penalty was inflicted. The sentence of death was this, *Dust thou art, and into dust thou shalt*. In our fathers fall we fell, and of his punishment his children are partakers. This is a statute made by the three States, *It is appointed to all men once to die*. Thou hast appointed man his bounds, which he cannot passe. This is the way of all flesh: what man is he that liueth and shall not see death? Neither king nor kesar could euer be dispenced withall from this statute. The good king *Ezekias*, sought and sued vnto God for a dispensation, but it would not be granted; onely he obtained the prolonging of his dayes, for a fewe yeeres. This law standeth fast, this debt is due vnto all flesh. And the time that we haue before the day of pay- ment is not long.

Heb 9.

Iob 13.

1. Reg 2.

Psal 89.

2 Reg. 10.

No man farre
from the time
of his change.

16 The dayes of man are short: the number of his mo- neths is knowen only to the Lord. All creatures now waxe old with the aged world. This is euen the last houre: the world canot continue long. *Methusela* liued 969. yeeres. If in our age we reach to 80. it is with sorrow and labour. Thou hast made my dayes *as it were a spanne long*, saith *Danid*. All flesh is grasse, saith the Prophet, and all the glory thereof as the flower of the field: both the grasse and the flower quickly fade and fall away, and the flower sooner then the grasse.

Gen. 5.

Psal 89.

Psal. 39.

Isay 40.

The mighti-
est soonest
changed.

17 The people are the grasse, and will abide the withering. The flower is the Nobility set aloft in great beauty: yet euery frost causeth the flower to fade, and euery blast of wind ruffleth the leaues, and euen shaketh them off: This all times doe teach: and the action we haue in hand doth presently put vs in mind thereof. This mighty king, this great Prince CHARLES THE FRENCH KING, whose Funerall we now celebrate, in his yong yeeres, in his flourishing age, in the perfect strength of his body, when he minded weighty matters and great attempts, euen then was he stopped in the midst of his race, and the line of his
life

life cut off. This glorious flower is faded and falne away How soone? how suddenly? It falleth out in experience true which is written by *Ecclesiasticus*, *The life of Potentates endureth not long*. Some, though few, are consumed with the cares of the Common-wealth. The good King *David* complaineth that his bones were euen dried vp with the cares he tooke for his Countrey. Some are wasted away by wantonnesse, as *Commodus*, *Claudius*, *Nero*, *Alexander the Great*. Some are shortened by ambition, they will neuer leaue climbing till they catch a fall. *2 Sam. 18* That, cut off the daies of *Abolon*, that, brought *Haman* to the tree. Some God taketh away because the world is not worthy of them: and some because they are not worthy of it. He cut off *Io-* *2 Reg. 23.* *fiat*: for, his soule pleased God, therefore he made hast to take him away from the midst of iniquities. He cut off *Achab*, *Agag*, and *Herod*: because they were bloudy and wily men, therefore they did not liue out halfe their daies. *2 Reg 23. Psal 54.*

18 So true it is, Man that is borne of a woman hath but a short time to liue: and it is euen as true that followeth in the same sentence, that his few daies are full of misery. He commeth vp, and is cut downe like a flower, he fleeth as it were a shadow, and continueth not. Mans life is as vnlasting as a flower. He commeth vp, and is cut downe as a flower. He vanisheth away like a shadow of a flower. And while he liueth he is full of misery. He commeth into the world with sorrow and weeping: whilest he liueth in the world, hee is hated of the world, or else (which is worse) of God, assaulted of Satan in continuall warre: subiect to the manifold diseases both of the body and of the soule, the one truly miserable, but the other most intollerable. Hee neuer continueth in one state. To day in his Princely throne, to morrow in his dusty graue: to day placed in great authority, to morrow cast out of countenance, to day in high fauour, to morrow in high displeasure: now rich, now poore, now in wealth, now in woe, now sound, now sicke, now ioyfull, now full of sorrow, to day a man, to morrow nothing. O how short, how changeable, and how miserable is the state of mortall man? which wee neglect, but *Jacob* well considered, when he answered *Pharaoh* of his age, *The daies of my perigrination are, pauci & mali: few and euill*. *Gen. 47.* *Walke therefore circumspectly*, saith *S. Paul*, for the daies are euill. Wee are fallen into those euill daies and peril-

lous times, of the which both *Paul* and *Peter* forewarned vs. These may be rightly called dismal daies. The God of this world hath blinded the eyes of men. Let him therefore that standeth (I say it againe) take heed that he fall not. Let vs expect our change, and pray the Lord to increase our faith, that we may be able to stand before him in that day, that dreadfull day of his iust iudgement.

Our change
certaine, the
time vncertaine.

19 As our daies here are short and euill: so is the time of our change either to better or worse vncertaine. What is most certaine? Death. What most vncertaine? the time of death, saith *Bernard*. We are all tenants at will, vncertaine how long to remaine in this our earthly tabernacle. Of this we are put in minde in the Lords prayer, Giue vs *this day* our daily bread. We say this day as vncertaine of to morrow. It is written of one that being inuited to a dinner on the morrow by his friend, he answered, *These many daies I neuer had to morrow*. Therefore saith *S. Iames*, let vs not appoint for to morrow, but with conditions, *If the Lord will, and if we liue*. The *Egyptians* considering the vncertainty of mans daies, were accustomed at their great feasts in the midst of their iollity to haue one suddenly come forth with an image of death, and shewing it to the guests to pronounce this speech: *Eat, drinke, be merry, within awhile thou shalt be such as this*. And the *Israelites* dwelt in tents, vncertaine of their abode, euery ready to shift: whereby they represent vnto vs our peregrination in this mortality; wherein because wee are vncertaine to stay long, we ought at all times to be ready to depart, so that we may enter into that celestiall *Canaan*. This time of mans life and death God hath made vncertaine for two causes: the one that his minde might not be troubled: the other this present text giueth, and it is the last member of our diuision.

3 +
The change
of this life
continually to
be looked for:
the first change
by death.

20 This ende or change is daily to bee looked for. Seeing that death is certaine, our daies short, and the time of our dissolution vnknown: wisdome would haue vs to put our selues in readinesse, looking for our change, the ende of this bad life, that it may bee to vs the beginning of a better. It is good counsell which Saint *Augustine* giueth, *Death looketh for thee euery where; if thou bee wise looke thou euery where for him*. The remembrance of this our end would bridle sinne well in vs. Remember thy end, and thou shalt neuer doe amisse.

Esclef. 7.

amisse. Christ saith; *Watch, for you know not at what houre hee will come.* He commeth suddenly as a theefe in the night. The Lord will come when thou lookest not for him, and in an houre that thou knowest not. Let vs watch therefore with the wise Virgins, hauing our lampes continually burning, waiting for the comming of the Bridegroom, that wee may enter with him into his ioy.

Mar. 13.
Luk. 12.
Mat. 25.

21 And as mans life is short, so is the comming of Christ at hand. Wait, for it *will surely come, and will not stay.* The time is short. This we know, though it be not in vs to know the definite point of time: which to the Angels of Heauen is vnreuealed. But Christ hath set downe certaine tokens of the ende which all are fulfilled, and amongst others he saith, *Iniquity shall abound; charity shall waxe cold, the Gospell shall be preached in all the world, and then shall come the end.* Neuer more iniquity, neuer lesse charity, the Gospell neuer so liberally taught: behold the end. *Peter saith, The end of all things is at hand.* If then at hand, how much neerer now? If those were the latter times, surely these are the last times, the very end of the end. Here the counsell of a wise man. *Make no tarrying to turne vnto the Lord, and put not off from day to day, for suddenly shall the wrath of the Lord breake forth, and in thy security thou shalt be destroyed, and thou shalt perish in the time of vengeance.*

The second
by the second
comming of
Christ.
Abac. 2.
1. Cor. 7.
1. John 2.
Mat. 24.
1. Pet. 4.
Eccles. 5.

22 By procrastination, driuing off, and forslowing our turning to the Lord, and looking for our change, three great dangers doe ensue. First if we slumber and sleepe in security, if we accustom our selues with sinning, not looking for our change, neither remembring the fearefull comming our Lord; our custome will waxe to be our nature, and hard will it be for vs to rise from sinne, in which we haue beene so long and so deeply buried. After that *Darius* had laien foure daies in the graue, *Iohn 11.* Christ vsed many circumstances for the raising of him againe, who raised others with a word.

The first danger of not expecting continually our change.

23 Secondly it is dangerous in respect of the sudden taking away which happeneth to many, in so much that they haue not time sufficiently to thinke vpon God, or once to cry, *Lord helpe.* The first age in all their iollity not thinking on death, were suddenly drowned: The Sodomites suddenly by fire consumed; *Pharaoh* with his army swallowed vp in in the sea: The Israelites

The second danger.

Gen. 7.
Gen. 19.

Serm. 9. *A Sermon preached in Pauls at the solemnization of, &c.*

Exod. 14.
Num. 21.
Num. 16.
Act. 12.
Luk. 12.
Acts 5.
Jud. 2.
The third.

+

Aug. de doct.
Christ.

Motives to
wishing and
looking for
our change.
2 Reg. 10.
Exod. 12.

1 Pet. 4.
Lx

Heb. 13.
2 Cor. 5.

gnawen of deadly serpents; *Dathan* with his complices eaten vp of the earth: *Herod* suddenly deuoured with lice: The rich man after all his prouision suddenly smitten with death: Lying *Ananias* suddenly fell downe dead, *Eglon* the Moabite, *Abner* the Captaine suddenly murthered by the sword of *Aod* and *Isaiah*. All histories, all ages are full of like examples.

24 The third danger is, that in driuing off to the last day, we shall find hard time then to turne vnto our God. Sicknesse will fore disquiet vs, Satan will extremely tempt vs, our friends with talking and crauing will molest vs, the terror of our vgly conscience will astonish vs; so that hard it will be for vs then to bee rightly mindfull of our end, and so if this extremity to turne to God, that he in our extreme case may turne his mercy towards vs. And as *S. Augustine* saith; *The remedies come too late when perill of death is nere.* Remember that which he also saith elsewhere, *He that hath liued well, cannot die ill: and he can hardly die well that hath liued ill.* He saith hardly, not vnpossibly, but questionlesse very hardly.

25 Put thine household in an order, for thou shalt die and not liue, saith *Esay* to *Ezechias*. Giue thy goods whilest they bee thine, for after death thou hast no interest in them. Stand with your loines girded and your shooes on your feet, and your staffe in your hand, that you may be ready. We haue slept too long in sinne to our great danger. Let vs now awake to our speedy deliuerance. It is sufficient for vs that wee haue spent the time that is past of our life after the wil of the Gentils. Let vs now imitate that *Worthy souldier*, who after long warring vnder *Adrian* the Emperour, returned home, & liued as Christs souldier a most godly life, and after seuen yeeres died, and caused to bee written on his tombe, *Here lieth Similis a man that was many yeeres, & liued but seuen.* Let vs these few yeeres that we haue liue them to God. For that onely is worthy to be called life, which bringeth vs from a transitory life to an eternall, from miserable to a most blessed and glorious. Let the trumpe euer sound in our eares, *Rise you dead come vnto iudgement.* Let vs daily remember that we must die, and so shall we contemne these things present, & make hast to things to come. Truly if we shall rightly consider the vanity of the world, the miserable estate of man, that we are here but pilgrims & haue no permanent city, that whilst we liue in this rotten taber-

tabernacle we are meere *strangers* and men from home, that wee ^{2. Cor. 5.} daily slide, yea and fall into sinne, that our righteous God hateth it, and that the stipend thereof is eternall death, and withall propose before our eyes the celestiall kingdome, the crowne of glory, the eternall felicities which the Lord hath prepared in ^{2. Tim. 4.} Heauen for such as loue his comming, we will not onely watchfully looke for, but most greedily desire the same; In our heart we will daily cry with *S. Iohn*, *Come quickly Lord Iesus*; we will be ^{Apo. 22.} like affected to *S. Paul*, desiring to depart hence and to be with Christ; we will sigh and mourne as he did, *O wretched man that I* ^{Rom 7.} *am, who shall deliuer me from the body of this death?* We will with *Iob* euen be weary of our liues, and cry with *Elias*, *It is enough O* ^{1. Reg. 19.} *Lord, take my soule*; it will be with vs as it was with all the blessed Patriarches, & Prophets, and Apostles, and holy men, now glorious Saints in Heauen; who continually being here, thirsted after God, and now most blessedly haue enioied him; we will viterly contemne this earthy trash, worldly vanities, and transitory things, and desire and seeke those things which are aboue, *where Christ sitteth on the right hand of God*; we will whilest we haue ^{Col. 3.} our being here, which is but a while, humble our selues to walke with our God: and although we tread this earth, yet our conuersation will be in heauen, *from whence also we looke for the Saniour the Lord Iesus Christ, who will change our vile body, that it may bee* ^{Phil. 3.} *fashioned like to his glorious body, according to the working whereby he is able to subdue all things vnto himselfe.*

26 Thus wee see that funerals are Christian, ancient, and commendable, that the causes are sundry good and godlie, yet neither our preaching, nor prayer, neither any other ceremony nor circumstance can profit the dead, but are helping comforts to such as liue, that onely in this life mercy remaineth for man, and after this life onely iudgement. As wee now sowe, so wee shall then reape. Here wee are Christs Souldiers to fight a good fight, so wee may hope for the Crowne of glory. Which thing *Iob* doeth well declare vnto vs. First telling vs that wee are in continuall warre, wherein both the Generals, the Captaines, the trumpetors, and common souldiers, that is, the Prince, the Nobility, the Ministers and the people must take to them a good courage, bee faithfull, dutifull, and manfull in fighting the battell of the Lord, euery man keepe his standing and answer his office, But wee

A repetition
of that which
hath beene
spoken.

must all strive for Gods truth, and not struggle against it, not ambitiously contending for superiority, or maliciously how to vndermine and wrong one another. This is no lawfull comba, no Christian warre; this is not to fight a good fight. But we must wage warre against our common and our deadly enemies, the diuell, the world, and the flesh. The diuell is a roaring Lyon, a subtile Serpent, who hath overcome the perfectest, the strongest, the wisest. The World is all wrapped in wickednesse. The flesh wrestleth against the spirit. We must put on the armour of God, resist the diuell, and he will flie from vs, crucifie the world, chasten our flesh, and bring it into subiection vnto the more noble part, our spirit. At length this our warre fare will come to an end, we may looke for a change. All the world is mutable, and of all things in the world man most mutable. We would change our condition, our Magistrates, our Ministers, our religion, all things. But the change that *Iob* speaketh of we least remember, we little thinke vpon the change of this mortall life. We may assure our selues that we all shall die. It is an act of Parliament that shall neuer be repealed, it is the way of all flesh. The daies of man are short and wretched: short, a spanne long: wretched, full of miseries. All flesh is as grasse, and as a flower; both doe fade, but the flower sooner. Cares, wantonnesse, ambition, yea, God in sundry respects curseth off both the good and the bad, good flowers, and bad flowers; but all as flowers. The time of our change is vncertaine, and often sudden; that our minde be not troubled, that we alwaies be in readinesse. *Iobs* example admonisheth vs of this, *I looke still when my changing shall come*. Let vs after his example daily looke for our change. Let vs expect the comming of Christ. He commeth in post, the forewarnings are fulfilled: Iniquity aboundeth, Christian charity is frozen, the Gospell is preached: Then is the end. Let vs not slumber in security, or driue off to returne vnto our God. For it is hard for the buried in sinne to rise. Man often is suddenly smitten, that he hath no time to repent. In his last day he is disquieted by sickness, by Sathan, yea, by his friends, yea, by his owne conscience. Let vs liue in reuerent expectation of the Lord with our loines girt, and with our lampes light, and let the trumpet of iudgement euer sound in our eares: it will well stirre vp our hearts. Let vs liue these few daies that remaine vnto the Lord, whom we ought

to haue serued all our daies. And lastly recounting the vanity of the World, the miserable estate of this life, and the inestimable blessednesse of the life to come, let vs with *Iohn, Paul, Elias*, the blessed seruants and Saints of God, looke for the appearance of the comming of Christ Iesus: who will place vs vpon the right hand of his father, and giue vs possession of our inheritance, that wee may haue the perfect fruition of all the treasures prepared for vs by our God in Heauen. To him euen the Father, the Sonne, and the holy Ghost, three Persons, and one God of eternall Majesty, be all honour, &c.

A Sermon preached at his first comming to YORKE.

LUKE I.

Verf. 74. *That being deliuered out of the hands of our enemies, we may serue him without feare.*

75 *In holines and righteousness before him all the daies of our life.*



He greater and better part of holy Scripture, either setteth forth Gods goodnesse towards vs, or our duty towards him. In these few, but most pithy words of *Zachary*, both are comprehended. The great benefit we receiue from God, is our redemption in Christ. The duty which wee owe to him againe, is in holinesse and righteousness of life continually to

As we haue redemption at the hands of God, so hee at ours should haue the duty of continuall holinesse and righteousness of life.

serue him. He toucheth our redemption in one word, but in many wordes explicateth the duty which we owe for it vnto our Redemer: giuing vs hereby secretly to vnderstand, that men are easily taught to know; but hardly brought to doe their Masters will. Wee are rich in all speech and vnderstanding, but in deeds full poore and barren. We know much, but little doe we, *1. Cor. 1.* although amongst other things knowne, this be one; that, *Hee* *Lu. 11.* *which knoweth his masters will, and doth it not, shall be beaten with*

Mat. 23.

many stripes: and this another; that, Not enery one that saith Lord, Lord, but hee which doth the will of the Faither shall enter into the Kingdome of Heauen. We are for all this such as those Pharises were whom Christ reprobeth, because they said, and did not. Euen such we are become, as *Iude* doth describe: *Wels without water, Cloudes without raine, Trees without fruite, dead; though not as yet pulled up by the rootes.* We are hearers of the word, and yet scanty that: but workers of the word we are not. God grant that the word wherein we now glory, bee not one day to our shame: that the Gospell of saluation beare not witness against vs, and condemne vs: that the words which Christ hath spoken vnto vs, heape not iudgement vpon our heads: that this be not our condemnation also, *that light being come into the world, wee loue darkenesse more then light.* Surely if we continue to profess in wordes, and deny in deeds; to crucifie to our selues our Sauiour Christ afresh, to feed vpon our vomit, and to welter in the lothsome mire of our filthy sinne: we shall make our selues vnworthy of the Kingdome of God, we cannot claime the benefit of Christs merites, neither be partakers of that glorious redemption which *Zachary* here remembreth vnto vs: but the blood of Christ shall be vpon our heads, and we shall perish in our sinne as being guilty of our owne damnation. *Thy destruction O Israel is of thy selfe.*

Mat. 7

Ep. Iud.

Iohn 3.

Heb. 6

2 Pet. 2

Acts 13:

Osee 13:

Our redemption, the end thereof, to serue him, the manner of seruice, in holiness, &c.

2 Wherefore to auoid Gods perpetuall indignation and our perpetuall confusion, let vs follow the counsell of *Zachary*; who instructed by the spirit of wisdom teacheth vs: First that we are redeemed: Secondly, that the end of our redemption is that we may serue him that hath redeemed vs: thirdly, after what sort we should serue him. Where he saith, that we are deliuered out of the hands of our enemies: it argueth that we once were in their hands. We are freed; therefore we were bound. And in this point wee haue to consider. First our bondage: then the meane of our deliuerance: and lastly the cause, by which wee were deliuered.

1
All men by nature bondmen:
Psal. 51.
Rom. 8.

3 *Adam* through his rebellion lost his freedome, and became a bondman: and all we through him and in him are bond: *conceiued and borne in sinne*: the children of wrath, bond vnto Satan, and seruants vnto wickednesse, the deserued reward, whereof is death, euen double death, this our present mortalitie, and

and euerlasting damnation. *As by one mans sinne entred into the Rom. 5. world, and by sinne death: so death went ouer all men, in as much as all men sinned.* With Adam we lost Gods first fauour and protection; with him the gracious Image of God was blotted out in vs also; with him we were expelled out of Paradise, cast vpon the face of the cursed earth, throwen into the hands of our cruell enemy, whose liuery we did put on, and vnder whose miserable thraldome we liued. In this fall from God, we lost our immortality, we lost our freewill, we lost our wisdom, our vertue, our light, our glory, our joy, our heauen, our God. Our peruerse heart became prone to all euill, and full of all sinfulness, we became vnwise in our iudgement, disobedient to our God, deceived & deceiuing, seruing lusts and deadly pleasures, liuing in maliciousnesse and enuy, hatefull and hating one another. We were *Ephes. 2.* without hope, and without God in this present world; all blinded in ignorance, and wrapped in all sinne. For as we changed our master, so changed we our minds and manners also, and for Christ we serued Antichrist; we threw away the loue of Gods eternall truth, and according to the ignorance of our blinded hearts, hungrily fed vpon all poisoned error, and plunged our selues into all wickednesse. This was our most miserable estate, thus we were, and thus we are by nature. This was the pitifull condition of all humane flesh.

4 Let vs now see the meane of this our deliuerance from this deadly captiuitie. We are ransomed out of the hands of our enemies, pulled out of the iawes of Satan, freed from the seruitude of Antichrist, of ignorance, and of sinne onely by the mediation of our redeemer Iesus Christ. *(He is the Lyon of the tribe of Iuda, which alone hath troden the winepresse, alone hath fought the battell, in fighting archieued the victory, and by vanquishing brought our enemy Satan vnder our feet for euer. On the crosse with his blood hee blotted out the hand-writing that was against vs; hee spoiled our foes of the pray; he tooke euē captiuitie it selfe captiue: in a word, hee wrought our full and complete deliuerance.)* The price of our redemption was not gold but blood, the precious blood of our blessed Sauour. The blood of Iesus Christ doth deliuer vs from all sinne. And as hee dyed to redeeme vs so rose he againe to iustifie vs. In rising againe hee triumphed ouer death now conquered; hee burst the

By Christ wee
are redeemed
out of bond-
age.

Col 2

Ephes. 4.

the gates and chaines of hell, and set our feet in a place of great liberty, he cloathed vs with his righteousnesse, reconciled vs to his father, of enemies made vs friends, of no people the people of God, of strangers citizens with Angels and inhabitants of heauen, free denisons with the children of God, and heires of his euerlasting kingdome. This deliuerance out of bondage, this redemption, this kingdome of God, and euerlasting inheritance our Christ hath purchased, and God hath granted to all such as thankfully will receiue him, *As many as receined him, to them hee gaue power to be made the sonnes of God:* and to receiue him, is to beleue in him: for so it followeth, *To them which beleene in his name.* Faith therefore is the meane to make vs partakers of that great redemption in Christ Iesus. Hereunto *all the Prophets beare witnesse, that whosoener shall beleene in him, by his name hee shall receiue remission of sinnes,* and withall eternall life.

John 1.

Actes 10.

Vs he hath deliued after a more peculiar and speciall manner.

And as Christ hath deliuered all his out of the captiuitie of Satan and sinne, so hath he also vs after a more special and peculiar manner out of that denne of theeues, out of that prison of Romish seruitude, out of the bloody clawes of that cruell and proud Antichrist. Our God hath vsed our *Moses* to deliuer vs from Egyptiacall seruitude, that we may serue him henceforward in freedome of conscience, he hath led vs out of a maruellous darknesse into a maruellous light, he hath giuen vs (for his gift it is) an vnderstanding heart to know God the Father, and him whom he hath sent, Iesus Christ, vnto whom by this starre his shining Gospel he hath conducted vs. This trueth of God hath discovered, yea and discomfited also grosse error. For the want of this light, was the cause of all our blindnesse, which is the mother of all superstition, which is the enemy to all religion. That now we haue eyes to see, and hearts to vnderstand there is no other cause besides the mercy of our redeemer.

The cause of our deliuerance is the mercy of him who hath deliued vs.

6 For of the cause of our gracious deliuerance, thus *Zachary* recordeth. It was, saith he, *that he might shew mercy towards our fathers.* God made a couenant with our father *Abraham*, confirmed it with an oath, not that it might bee surer, but that wee might be more assured of it: the couenant was, that hee would shew mercy, and in mercy worke our deliuerance. To performe this couenant of grace and mercy made vnto our fathers, and comprehending also vs, he gaue vp his onely begotten sonne in
the

the fulnesse of time to death. There was no other motiue why he should worke our deliuerance but onely this; his mercy. God therefore which is rich in mercy, for the great loue wherewith he loued vs, euen when we were dead by sinne, reuiued vs with *Christ*. The cause of our redemption was his good will onely. *Ephes. 2.* For, *By grace* we are deliuered. He did it according to the good pleasure of his owne will, according to the riches of his grace. So that all the steps to this our redemption, are built vpon mercy only. God in mercy made covenant of our deliuerance, in mercy confirmed it with an oath, in mercy through the merits of *Christ* performed his promise to vs, so that our whole redemption is free, not due, of mercy, and not of merites, *Not by workes which we haue wrought, but according to his great mercy he hath saved vs.* *Tit. 2.* Man neuer brought one stone to this building. man neuer laid one finger to this worke; it is the onely bulding and worke of God, who in tender compassion hath both begun and finished it. We may well wonder that God with so mercifull eyes looked vpon so miserable and so sinfull creatures, that the Sonne of God would die for the redemption of his enemies. This doth indeed commend his loue, seeing that all which hee hath done, is of meere mercy in himselfe, without any shadow of merit in vs.

7 Now that *Christ* hath deliuered vs from Satan, and that with so deare a price, let vs fall no more into the clawes of that roaring Lyon, lest hee vtterly deuoure vs. He is cast out of our house; let him enter in no more, lest he bring seuen with him worse then himselfe, and then our euill end bee farre worse then our bad beginning. Now that *Christ* hath cleansed vs from our sinne, let vs not swine-like, returne to wallow in that slime againe. *Thou art made whole,* saith *Christ*, I haue washed away thy sinne with my blood: *Goe and sinne no more, lest a worse thing happen vnto thee.* *Ioh. 4.* Now that *Christ* in a mighty arme hath freed vs from *Pharaoh*, from the house of bondage, let vs returne no more to the fleshpots of Egypt, let vs not lust after quails: for if we feed vpon them, we shall surfet of them to our destruction. Let vs serue no more him that serueth Satan, that vndoubted man of sinne. And lastly now that *Christ* hath opened our blinded eyes, and hath powred vnderstanding into our hearts: now that he hath giuen vs a lanterne to guide our feete, let vs
tumble

tumble no more in darknesse, but as the children of light walke in the light honestly, as becommeth men in so cleare noone day. For the end of our redemption is that we may serue him without feare, that hath so dearely redeemed vs.

Man borne
vnto about
and seruice.

Matth 8.

Iohn 12.

2 Tim. 2.

Gen. 3.

Matth. 10.

We must serue
him and no
other.

Matth. 6.

8 First, we must serue. Secondly, we must serue no other but him. Thirdly, him we must serue without feare. We were created, man is borne vnto seruice and labour, as birds vnto flight. We were not redeemed and bought with a price to be idle, and doe nothing, but to glorifie him in body and spirit that hath bought vs. We are not called to stand or sit still, but to walke e- uery one in that vocation wherewith he is called. The Scriptures are full of such speeches as these, *Goe, walke, worke, sweat, why stand ye idle?* To teach vs that seruice is required at our hands.

9 God deliuered vs to the end that being deliuered we might now serue him as heretofore we serued Satan. We are not now our owne men to serue whom or how we list, but wee are his to serue him as he prescribeth. No man can serue two masters: we haue yeelded and promised our seruice to him, therefore besides him we may serue no other.

Not Mam-
mon as coue-
tous men and
vsurers doe,
Ephes. 5

Luke 6.

10 We may not serue Mammon, for that is made to serue vs. The couetous man which serueth his money, is iustly called of *Paul, an Idolater*. For he is our God not whom we professe, but in whom we repose our trust, and whom wee serue and obey. When the Lord commandeth one thing, and his money per- swades another: will not his obedience declare whom he maketh his God? God saith, *Lend freely and looke for no gain.* But while the vsurer, whose mony is his God, remit his interest be- cause of this, because the Lord hath so charged him? No hee will not so let goe his ten, or twenty, or thirty in the hundred. To him the glory of God, yea, and his own soule is vile, nothing is precious but onely money. What the Prophet speaketh of putting forth money to vsury, hee full little regardeth, but see- deth still vpon his mast, and bleisseth himselfe when he waxeth fatte, not perceiuing that God hath already plagued him with a plague of all plagues the obduration of his heart. And although that God hath giuen him ouer into a dull and sencelesse mind, his eares being so dammed vp that nothing can haue entrance to moue or touch his hard hearr: yet he still bleisseth himselfe and his accursed soule. Thou vsurer, thou idolater, that doest glory

in thy shame, in thy euill gotten gold: doest thou not know that thy wealth shall melt like snow before the Sunne? thinkest thou still to hold it? *O foole this night shall they take away thy soule,* Luke 12: Luke 8. perhaps this instant, and then whose is all this? After that *Zaccheus* fell to the seruice of Christ, and that Christ entred into his house, he presently forsooke the seruice of Mammon, made a large restitution of that which he had gained by such vnlawfull meanes, and then began to be liberall, not onely to lend freely, but to giue for nothing: he gaue the one halfe of all his goods to the poore. If God would at this day worke thus in the heart of one *Zaccheus*, a rich vsurer: how many poore might be releued by such a restitution? He might mainetaine many a needy man, and saue his owne soule. Well this one thing wee know. This word that proceedeth out of Gods mouth against vsury, *shall not returne in vaine*: if it cannot worke reformation, it will worke confusion. Esa 55.

11 As these serue their money, so there are some *Domino non seruientes sed suo ventri*, seruants to the belly and not to the Lord. He scrueeth the belly who frameth himselfe to be of any religion, so that in this world he may liue by it: when Popery hath the vpper hand, then a Papist; when the Gospel is in due estimation, a Protestant, all things to all men, that somewhat may be gained or saued to himselfe. Hee maketh no difference betwene the Masse and the Communion, Christ and *Beliall*, but for his belly sake will halt on both sides, serue all times and turnes. Such a one was *Leontius* Bishoppe of Antioch, who Theod lib. 2 cap. 24. being in heart an Arrian, couered his religion, and ioyned with the Councell of Nice in outward profession of the truth. So his soule was led by the diuell, and his body by the world.

12 Some and those many are seruants of men, as those which in matters of religion wholly hang their soules vpon humane authorities and iudgements. So did the Corinthians; I hold of *Paul*, I of *Cephas*, and I of *Apollon*. So doe all the Popes fauorites. And so doe those that choose to themselves new masters, new teachers, according to their itching and wandering cares, esteeming such and despising others. So doe they which praise and flatter men in their folly, therby to winne themselves estimation with them which haue mens persons in admiration for gaines sake. Finally so doe they which repose their trust

Not the belly
as time ser-
uers.

Not men as
the Popish
faction, &c.

1 Cor. 1.

2 Tim 4.

in the merits of men, that seeke justification or remission of sins either by their owne workes or by the deserts of others. For to know that he is our redemption, sanctification, and iustice, is no small part of Gods seruice: to giue this to any other is to take it from him: which who so doth, is not worthy to be named his seruant. He that serueth him must serue him alone.

Not the
world, sinne
and Satan.

Rom. 6.

et

13 Not him and the world: For the world is wholly set on vanity and mischief, it hateth him and therefore we must hate it. If ye be his seruants, let not sinne beare rule in your bodies or haue dominion ouer you. We must die vnto sinne, that wee may liue vnto God through Iesus Christ our Lord. He that doth sinne is the seruant of the diuell: the diuell is but a bad master to serue: he is a lyer, a thiefe, and a murtherer, and he entertaineth no seruants but such as be like himselfe, whose wages are fire, chaines, brimstone, darkenesse, wailing, howling, and gnashing of teeth: in a word, euerlasting death and damnation. Wee are not ransomed out of the hands of our enemies, to serue these masters, Mammon, the belly, men, sinne, the world, or the diuell: But we are redeemed to serue him onely, to serue our Christ, our redeemer that hath full dearly bought vs. *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Deut. 6.

We must serue
with feare,
child-like, not
flauish.
Psal. 2.

14 Him we must serue *without feare*. In the Psalme it is said, *Serue the Lord with feare, and reioyce vnto him with reuerence.* And here we are taught to serue him without feare. As there is but one God, so the Scripture is alwayes one. There is a feare which children haue towards their parents, and a feare of seruants towards their masters. God will be feared of vs his children, but not as seruants, or if as seruants, not as slaves. The beleeuing Christian, the regenerate child of God, who through faith in Christ is certaine of his deliuerance from the diuell and from hell, assured of remission of sinnes, and of life euerlasting in the death and resurrection of Iesus Christ our Sauour, he serueth in the reuerent feare of loue, and not in that dreadfull feare of death and euerlasting damnation, wherewith the reprobate mind is daunted. He feareth not death, for he is sure of life; he feareth not damnation, for he is assured of saluation; he beleueth that which Christ hath promised, and doubteth nothing of the obtaining of that which Christ hath procured for him. He is surely perswaded with Saint *Paul*, that neither death, nor life, nor tribulation

Rom. 8.

bulation, nor affliction, nor any thing present, or to come, shall separate him from the loue of God, which is in Christ Iesus. Hee feareth therefore neither the sting of death, nor the power of Satan. But this certaintie of Gods loue towards him in Christ, and the testimony of his loue towards God, againe casteth out all feare of eternall punishment. For ye haue not saith the Apostle, receiued againe the spirit of bondage vnto feare, but yee haue receiued the spirit of adoption, by which we cry Abba father. This spirit testifieth with our spirit that God is our gracious Father, and if he our Father, we his children; and if his children, heires of his glorious kingdome. The preaching of the Law, letteth vs see our sinne, but no remedy against the sting thereof, so that it maketh vs feare, and with trembling looke for the reward of sinne, which is euerlasting death. But the spirit of adoption by the preaching of the Gospell, telleth vs that in Christ we haue remission sinnes, we are reconciled vnto God, and adopted by him, we are his chosen children, and may boldly and ioyfully call him father. And this certaintie of our saluation, the spirit of God testifieth to our spirit, whereby wee put away all seruile feare of punishment, being assured of Gods constant fauour and eternall loue towards vs: who neuer leaueth vnfinished that which hee hath begun, nor forsaketh him whom he hath chosen.

15 Therefore dangerous and desperate is that doctrine of the Papists which doth teach vs euer to be doubtfull and in suspense of our saluation. A lamentable, discomfortable, and miserable estate. Here it is in one word confounded. For *Zachary* saith, we are reedemed to serue him without feare, or doubtfulness. For where doubt is, there is feare, and what greater feare, then of a thing so fearefull? He that will serue God, must serue him in a quiet and ioyfull conscience, with a sure and vndoubted confidence of mercy and saluation in Christ the Lord of mercy. *With thee is mercy*, saith the Prophet, *that thou maiest be feared.* As if he should say; Thou art full of clemency and compassion, and therefore we serue thee with a reuerent, and without a seruile feare, being perswaded of thy great mercy.

16 Feare is euer of the inferior to the superior. It is not required in the Prince to feare the subiect, the master the seruant, the father the child, or the husband the wife; but contrary in all.

God

Popery teacheth instead of feare, distrust.

Psalm 131.

Inferiours must feare Superiours.

God feareth not man his creature, man ought to feare God who hath created him: to feare him as a louing father, and not as men doe feare a fierce tyrant.

17 The true feare which is required of vs, is euer ioyned with loue. The good child feareth to offend his father for that loue and reuerence he beareth to him, and not in respect or for feare of punishment. The honest and well natured wife that truely loueth her husband, for the same cause feareth and taketh great heed lest in any thing she should offend him. Euen with such feare ought we to serue our God, who is our father, our Christ, who is our spouse. Of this godly feare the Prophet *Dauid* saith, *Serue the Lord in feare.* And againe, *Feare the Lord all ye his Saints* Of this Christ speakeeth, *Feare him which can destroy both body and soule.* This feare great goodnesse and happinesse do accompany. It is the beginning of true wisdom. For all wisdom without the feare of God is but earthly fleshly, and diuellish. They that haue it shall be satisfied with all good things: *There is no want to them that feare him.* It causeth men to decline from euill; it banisheth sinne, worketh repentance in mans heart, and happy are all they that feare the Lord, as they cursed which feare him not. If the Angel had feared the Lord, hee had still kept his place and glorious estate, and not bene made of an Angel, a diuell, cast out of heauen into hell. If *Adam* had loued and feared God, he had not bene banished out of Paradise, and throwen vpon the face of this cursed earth. If the feare of God had not of old wanted, the whole world had not bene drowned. If the city of Sodoma had feared God, they might haue remained in prosperity vntill this day. If *Caine* had feared God, he had not so trecherously murdered his brother. If *Cham*, he had not so shamefully discovered his father. If *Laban*, he had not so deceitfully dealt with *Iacob*. If Pharaoh, he would haue let Israel depart when God commanded. If *Israel* had loued and truely feared God, they would not haue loathed Manna, despised Magistrates, followed fleshly lusts, murdered the Prophets, crucified Christ and persecuted his Apostles. If the Corinthians had feared God, they would not haue bene so contentious, so proud, so adulterous, neither would they so vncharitably haue iudged their brethren in things indifferent: they would not haue condemned mariage, the institution of God, neither in such sort prophaned the

Our feare
must be ioy-
ned with
loue,

Psal. 2.
Psal. 34.
Matth. 10.

Psal. 34.

Gen. 3.

Gen. 7.
Gen. 19.
Gen. 4.
Gen. 9.
Gen. 29.

Num. 21.

1 Cor. 11.

the holy Sacraments of Christ. The feare of God would haue brought forth better fruit in all these, and the want thereof brought forth this bad fruit.

18 If the feare of God dwelt in our hearts, the Gospell so truly and plentifully preached among vs, would no doubt bring forth farre more fruit, after so many monitions, perswasions, and entreaties we would lead a better life. When there are amongst vs many that breed contention and make diuision, that lend out their money vpon vsury, that pollute their neighbours bed with adultery, that shut vp the bowels of mercy and compassion, and suffer Christ to begge, crie and starue in the streetes, that neither regard the heavenly message of their saluation, nor esteeme the messenger by whom it is brought, that shew no reuerence to the word of God, but manifestly hate, loath, and despise it, is it not too cleare and manifest that wee feare not the Lord.

The preaching of the Gospell with so little fruit, is a token that the true feare of God is wanting.

19 If the feare of God were in vs, would we deale with the seruants of God as we now doe? The dealing of *Hannu* the sonne of *Nabash* towards *Dauids* seruants was not more villanous then the dealings of the world are with the honourable Embassadors of the most high God at this day. *Dauid* sent his seruants to the King of the children of *Ammon* to comfort him, straight vpon the death of his father. The malicious *Ammonites* misconstruing their intent, whispered in the eare of their Lord: *Thinkest thou that Dauid doth honour thy father, or that he hath sent comforters vnto thee? Are they not rather sent as spies to search the City, and so to ouerthrow it?* He had no sooner heard the name of a spie, but hands were laid vpon *Dauids* seruants, they were sent away with their beards halfe shauen, and their coates cut off in the vnseemeliest place, to his owne euermlasting ignominy and shame, which so despitefully vsed men sent vnto him of meere loue and hearty meaning. For the good King had no other drift or purpose in his heart but this: *I will shew kindnesse to Hannu, as his father shewed kindnesse vnto mee.* The true *Dauid*, the most mighty Prince, the King of all Kings hath in fauour, mercy, and reconciled loue, sent his Embassadors, his Ministers vnto you, to comfort you in your griefes, and to bring you ioyfull tidings of a Kingdome which it

The cruel en-treating of Gods messengers.
2. Sam. 10.

hath pleased his father to bestow vpon you: These messengers ought of right to be honourably receiued. Entreat such with honour, saith the Apostle. Nay, such messengers are worthy of double honour. But behold they are taken as if they were spies, they are accounted as the offscourings, refuse and baggage of the world: not as the Embassadors of the great King, but as contemptible peasants and base outcasts of men. Away they are sent loaden with spitefull wordes, with slanderous reproches, iniurious dealings, all kindes of contumely and disgrace. But note of whom: of the Ammonites which feare not God, of the prophanely minded Atheist, of the carnall gospeller, of the zealous hypocrite, of such in whom the feare of God, or the care of their soules remaineth not: of such as also spoile the patrimony of Christ, such as would not sticke I thinke to sell Christ himselfe if they might for money as *Judas* did, and to cast lours for his coat with *Pilates* souldiers. This robbery and spoile, this despitefulnesse and ignominy done vnto *Dauids* messengers he tooke in such sort, as done vnto himselfe. For the wrong or ignominy done to the messenger, is done to the master who sent him, and on whose businesse hee goeth. *David* would not put it vp so, but reuenged it. He comforted his faithfull messengers, sent them new apparell, and caused them to remaine at an appointed place *Iericho*, vntill their beardes were growne againe, for it was ignominious to the Iewes to be beardlessse. Afterward he addresseth forth an army of strong souldiers, who set vpon the Ammonites, put them to flight, and made great mortality. And doth not Christ our King esteeme the ignominy done to his messengers, as if it were done to himselfe? Hath he not said, *He that despiseth you despiseth me?* No doubt hee shall comfort his afflicted and despised messengers. As they suffer for him, so shall they raigne and shine in glory: *It is a righteous thing with him* to render vnto them that are despised, rest, but vnto despisers tribulation and vengeance in the day when hee shall shew himselfe from heauen with armies of Angels in flaming fire to the confusion of his enemies. And if in this world also hee take from such vnthankfull Ammonites the Gospell, religion, all knowledge and learning, if for the light he giue them darkenesse, for truth lies, for knowledge blindnesse,

for

Phil. 2.
Tim. 1.
Cor. 4.

2. Thess. 1.

for learning barbarisme, for Christ Behall; they haue the iust reward which is due vnto them that truly feare not the Lord. We must serue, we must serue him, we must serue him without seruile feare.

20 But after what sort? *In holinesse and righteousnesse before him all the daies of our life.* Here wee are to note first that God himselfe prescribeth how men shall serue him, then what seruice it is which he prescribeth. God accepteth of no seruice, but such as is commanded. *Ye shall not doe euery one that which seemeth right vnto you, but ye shall doe whatsoever I inioine you,* saith the Lord. Our seruice is limited to that which God liketh. Their worshipping and seruing of God is in vaine, which teach doctrynes the precepts of men. That which men thinke highly of, that doth God abhorre. *Saul* thought that sacrifice had beene seruice: God had liked better of his obedience. *Oza* supposed hee had done God very good seruice in holding vp the Arke which was like to fall. But God taught him that it was farge otherwise. The Scribes and Pharisees thought themselues the onely men that serued God, because of their long and often praying, their much fastings, their washings, their tithings, their giuing of almes: but who required these things at their hands? Where hath God prescribed these kinds of outward seruice and worship to be done, as being acceptable to him without inward holinesse and true righteousnesse? In the same ranke with these Pharisaicall deuises wee may place those papall inuentions of Masses, Pilgrimages, Vowes, auricular confessions, and whatsoeuer man hath inuented without the warrant of Gods word, seeme it neuer so godly and holy vnto them. For the word of God is the onely rule of our religion, our onely direction in the seruice of God.

21 The seruice which God hath heere prescribed vs is this, *To serue him, in holinesse and righteousnesse before him, all the daies of our life.* Herein is contained whatsoeuer God commandeth in his Law. This is the brieft of both the Tables. Holinesse hath relation to the former table, and righteousnesse to the latter: In holinesse is set forth our duty towards God, in righteousnesse towards man. Wee must serue God in holinesse in respect of himselfe, wee must serue man in righte-

teousnesse in respect of God. For that which we doe to men, if he command it, we doe it vnto him. *In as much as ye haue done this, saith Christ, to one of these little ones, yee haue done it to mee.*

Mat. 25.

Our election,
his will, com-
mandement,
example, cal-
ling, require
holinesse at
our hands.
1. Theff. 1.
2. Theff. 4

22 Holinesse is the end of our election: *He chose vs before the foundations of the world, that we might be holy.* Our holinesse is a thing which God doth greatly desire: *This is the will of God when your holinesse.* Vnto holinesse we are not onely constrained by his commandement, but allured also by his example: *But holily because I am holy.* Vnto this we are called: *For God did not call vs vnto uncleannesse, but vnto holinesse.* So that vnlesse we esteeme vilely of our owne election, vnlesse we refuse to satisfie the will, to obey the commandement, to follow the example, and to answer the vocation in which God hath called vs; wee must bee holy.

Our holinesse
must appeare.

23 And this our holinesse in seruing of him must not bee smothered in our minde, or concealed in our chamber, but bee shewed in open place. As his benefits towards vs are more cleare then the noone day: so our confession of him and praise of his name must bee openly in the face and eyes of the world, especially in the congregation of his Saints. For whosoever saith Christ is ashamed of mee before men, I will bee ashamed of him before my father. Christ hath giuen vs example, hee made a good and an open confession vnto Pontius Pilate. Daniel being forbid by the King, praied openly thrise a day to the God of Israel. God commanded Salomon to build him a Temple, wherein publicly hee would bee serued and worshipped of all his people. All the people ascended vp to Sion, to the house of the Lord of hosts, there publicly to serue and praise their God. Such as will be members of Christ must be knit together in one body: and in one place with one mind and one mouth glorifie the Lord.

1. Tim. 6.
Dan. 6.

When Chri-
stian assem-
blyes to the
seruing of
God may bee
secret, and
when not.

24 It is true that when the Church is infected and polluted with idolatry and superstition, when the house of praier is made a denne of thieves, the Temple of God a synagogue of Satan, when the trueth of God is persecuted with the professors thereof, then wee are to serue him as wee conveniently may. When publike seruice is publike idolatry, then wee are to listen

vnto

vnto those admonitions, *Avoid the worshipping of Idols: Beare no yoke with Infidels, Depart, Go out,* Touch not that which is polluted. Rather celebrate the Pasche in the wilderness with Christ, then in a Temple prophaned and defiled with idolatry. When the Gospell is persecuted, secret congregations are allowed. When Christ was crucified, the Disciples kept themselves secretly together in a parlour at *Ierusalem* for feare of the Jewes, and there serued God. Such priuate congregations the Ecclesiasticall Histories plentifully set forth and commend. In such tempests to **●** true our God in deserts, in hills, in denes, and holes of the earth wee must bee content. But conuenticles or priuat meetings, when the Gospell of God being strengthened with the ciuill hand, hath his free and safe passage, is publickly and sincerely preached, when all persecution and feare thereof is wholly vanished, haue bene euer suspicious, and they are the nurses of all errors. It is the property of froward sectaries, whose inuentions cannot abide the light, to make obscure conuenticles, when the doctrine of truth is set at liberty. The Do-
natists, the Arrians, the Anabaptists, the Family of loue, with all others of the like sort, fostered vp their errours in secret and darke corners. But such as be of the flocke of the great sheepeheard Christ, ought to assemble themselves in one sheepefold. Perversity neuer wants excuses, neither is satisfied with any reason: but no man can in right refuse to communicate with vs in our Church. It is the sanctuary of the Lord, the house of God, the Arke of God, wherein the treasures of Heauen are laid open for our vse, no other then such as God hath commanded. The golden pot with Manna, the flourishing rod of *Aaron* and the tables of *Moses*: these are no bugges to fray away Gods children. They haue nothing offered them but the heauenly foode, whereupon the elect of God should feede, euen that bread which Christ hath sanctified and broken vnto vs for our comfort.

25 Such stray sheepe therefore as will not of their owne accord assemble themselves to serue the Lord in the midst of this holy congregation may lawfully and in reason ought to bee constrained thereunto. For though religion cannot be driuen into men by force, yet men by force may be driuen to those

Christian magistrates may con-
straine their subiects
vnto open as-
semblies
where Gods
ordina-
serued.

ordinary meanes whereby they are wont to be brought to the knowledge of the truth. Parents cannot constrain their children to be learned : But parents may constrain them to repaire thither where they may be taught. Thus you see that God must be serued of vs in holinesse : holinesse openly declared and professed, not secretly kept & laid vp only in our harts & bosomes.

With holines
righteousnes
must be ioi-
ned.

26 It followeth in the words of *Zachary*, *And in righteousnesse*. This righteousness hath chiefly respect to the second table, and putteth vs in mind how we ought to vse our neighbor. In doing right vnto him we serue the Lord *Iesus* (whose commandement this is) in righteousness. One lesson well obserued were sufficient for this matter. If we could loue our neighbours with that kindnesse which we doe our selues, which is the precept of the Law, we would not want in any part of righteous duty towards men. *Render vnto euery one that which is due*, this is righteousness.

ROM. 13.

Righteous
Magistrates

27 They which are in authority are called *Iustices*, to the end that their name might put them in minde of that duty which they owe to the Common-wealth : If they doe not see that Lawes be put in practise and execution : if in iudgement they doe not iustly punish transgressors, and deale in deciding matters of controuersie betweene man and man with an euen hand ; if for feare they cruelly cast away the innocent (for cowards beene euer cruell) or for fauour spare the rich ; if they be men of corrupt mindes, patrones of euill men, and of euill causes for their owne commodity : if they be not vwise vwith *Salomon*, if they feare not God vwith *Moses*, if they loue not the truth as *Dauid*, if they hate not couetousnesse as did *Samuel* : surely they doe not serue God in righteousness and iustice, because they are iniurious towards their neighbours.

Righteous
Ministers.

28 The Minister of Gods vvord is also a seruant. We are your seruants brethren for Christs sake, vvwhose embassage vve bring. If vve be fraudulent or negligent in performing the parts of this duty, vve are most vnrighteous.

Righteous
rich men.

29 To serue in iustice is the duty of euery man : The rich man is a seruant to the poore to relecue and comfort him as hee is able. For that is right, and to that end God hath made him rich, that hee as a faithfull steyward might bestow those rich blef-

blessings vpon the family and household of God. *Iohn* the Bishop of *Constantinople*, who for his liberall releeuing of the needy, was surnamed the *Almaer*, was wont to prouide daily meat for the poore, and when it was made ready, to come forth and himselfe see it serued. This seruice is of vs very slenderly and slackely done: Christs impotent and miserable members are sent away not releued. To suffer him in his members so to begge, who hath giuen thee all that thou hast, is horrible ingratitude, it is not the part of a Christianly affected heart of one that serueth his Lord in righteousness.

30 The counsellar at the Law is a seruant to his client, whom he ought to serue in righteousness. Take not excessiue of the poore, for that is not right and equall. Of right you should euen without money plead his cause: so God commandeth, who will no doubt in that respect pay you your fees with a bountifull hand. Take not of both parties, for that is trechery and not iustice. Thou takest not those fees, but stealest them. Neglect not thy clients cause, if thou promise, performe, neither take vpon thee more then thou canst well answer. If with words and subtle handling thou winnest an euill cause to another mans wrong, thou art guilty of that wrong: if thou doest by negligence loose a good cause, thou art guilty of that losse, and seruest not thy client, nor thy God in righteousness.

31 To conclude and knit vp all in a word, of what trade or vocation soeuer we be, this we must know, that he onely serueth God in holinesse and righteousness, who denying impiety and worldly concupiscence, liueth *soberly, iustly, and holily in this present world*: soberly as touching himselfe, iustly towards his neighbour, and holily as concerning God: he that casteth off the old *Adam* and putteth on Iesus Christ, he that truly repenteth, that leadeth a new life, who heareth the word and worketh it, who knoweth the will of God and doth it.

32 And this we must doe *coram ipso*, before him. The seruice which we doe before him must be zealous, hearty, and sincere. We may not serue God with luke-warme seruice as the *Laodiceans* did. For then God no doubt will vomit out vs as he threatened to doe them. Vehement therefore and zealous must we be for the house of God, for the glory of God, and in Gods seruice.

Righteous
Lawyers.

Righteous
men of what
estate soeuer
Tit. 2.

Our holinesse
and righteous-
nes must be im-
zeale.
Apo. 2.

With what
kinde of zeale
we must serue.

1. Tim. 1.
Rom. 10.

1. Reg. 30.

Examples of
true zeale in
Gods seruice.

Exod 33.
1. Reg 18.
2. Reg. 10.
Num. 25.
1. Mac. 2.
John 1.
Luk. 9.

2. Sal. 119.

33 But euery zeale God doth not accept or like of. For as there is a zeale according to knowledge, so there is a blind heady zeale void of true knowledge, and therefore of true faith. *S. Paul* in his blind zeale persecuted the Church of God. The *Jewes* in their blind zeale crucified their Lord *Christ*. *They haue a zeale*, saith the Apostle, *but not according to knowledge*. If they had knowne the Lord of glory, they would neuer haue crucified him. This blind zeale causeth poore deceiued soules to thinke themselves zealously affected towards *Christ*, when they are stubbornely set for *Antichrist*. Zeale without knowledge, is not zeale, but stomacke. It is not true zeale, but rather a brainicke giddinesse, which causeth many to forsake their naturall home, and to wander to *Ierusalem* there to worship God: as if they thought with *Benadab* King of *Syria* that God were the God of the hills and not of the valleyes. It is another thing to be eager, and another thing to be zealous. They deceiue themselves which thinke they doe the duty of seruants zealously bent in their masters cause, when they are sharpe without all sober and staied consideration, reprobuing them openly, whom they ought priuately to admonish, rashly condemning them whom they ought charitably to iudge as breithren.

34 We must be zealous in Gods cause. For Angels themselves without zeale are nothing. But our zeale must be as I said with iudgement. Yee are not ignorant what heroicall zeale there was in *Moses*, in *Elias*, in *Iehu*, in *Phinees*, in *Mattathias*, in *Christ*. This zeale, this loue, this true holinesse and hearty feare of God, is abated in the best, and vterly banished out of most men. Where now in what corner of this earth shall we find a man in zeale comparable vnto *Dauid*, whom, when the word of God was contemned, and his Ministers despised, the grieve thereof had like to haue wasted away? *My zeale* saith he, *hath euen wasted mee*, *because mine enemies haue forgotten thy words*. What a Crosse, what a torment was the sinne of *Sodom* to the heart of iust *Lot*? The small remorse which we haue for sinne, sheweth our zeale is not very great. Let vs pray therefore to God as to increase our faith, so to kindle true zeale in vs, that we may as *Phinees* with the sword of the holy Ghost, the word of God, runne through, cut asunder, and destroy all the filth and vncleannesse which

which lyeth lurking in our hearts; that we cut off all our lewd affections, our carnal lusts, our lasciuious thoughts; that we may so mortifie the members of the body, and rectifie the affections of the mind, that with a chaste life in body and soule, we may glorifie our God. Let vs pray for the zeale that was in Christ Iesus, that we may with the sharpe whip of vnfained repentance driue out of our bodies, which are the temples of Gods holy spirit all buying and selling, all couetousnesse, vsury, enuy, lying, deceit; that we giue not our bodies and souls to any such prophane vse, but to be kept vncorrupt and pure as becometh the temples of his holy spirit; that we may offer vp vnto God in the midst of these temples, the sacrifice of an humble and of a contrite heart, ^{Psal. 51.} the sacrifice of righteousness, the sacrifice of praise. Let vs beseech him I say, to enflame our hearts with true zeale, that earnestly seeking our owne saluation and the safety of others. we may bee zealous as the blessed Apostle was with the zeale of God: euen ^{2 Cor. 11.} holy and zealous before the Lord.

35 For as our zeale must be coupled with iudgement and knowledge, so with truth and sincerity. God will not be serued with fained holinesse and with counterfet religion, with outward shewes and with the lips, but with the heart. In our prayers we must powre out our hearts before him: in repentance our hearts must be rent a sunder: in our almes we must keepe a single heart: when the word is preached we must open our hearts to receiue it: whatsoeuer we doe in his seruice, we must doe it heartily as to the Lord. For all our seruing of him is in vaine, ^{for so hee saith} nay it is damnable if wee seeke onely which way wee may appeare holy and righteous vnto men. Such as wee would seeme to be, we must be indeed, such wee must appeare in truth before that Lord who seeth our very hearts, and examineth our inmost reines. Let vs euer remember that God looketh vpon vs with open eyes, he beholdeth in greatest darknes, he seeth the vnsearchable heart and thought of man: no secret can bee kept secret from him. This would bridle in vs all inward wicked cogitations. all outward wicked workes, if we could well and as wee should consider it. For if we be ashamed and afraid to offend in the sight of man, who hath onely power ouer our mortall body; how much more should wee bee ouercome with shame and feare.

Our seruice
of God must
continue all
the dayes of
our life.

to sinne in the sight of that eternall God, who hath power ouer body and soule, to cast them both into eternall fire.

36 Thus we are to serue our redeemer, we are ransomed and bought to serue not for a day, but for all our dayes, we are redeemed for euer, to serue him for euer. He that runneth, is not crowned till he haue ended his race, and then beginneth his glory. *Indas* and *Demas* began to serue the Lord: but they were soone weary: their seruice was vnrewarded, because it was vncontinued. Onely he that continueth to the end shall be saued, which saluation of our soules and bodies, the Lord of his infinite mercies grant, that we may aspire vnto him in this life, and attaine vnto him in the life to come, through the merits of *Iesus Christ*, to whom with the Father, and the holy Ghost, &c.

A Sermon preached at Yorke.

ROM. 13.

Vers. 8. *Owe nothing to any man but this, to loue one another: for he that loueth another hath fulfilled the Law.*

9 *For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not couet, and if there be any other commandement, it is briefly comprehended in this saying, euen in this; Thou shalt loue thy neighbour as thy selfe.*

10 *Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Law.*

11 *And that considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer then when we beleued it.*

12 *The night is past, and the day is at hand: let vs therefore cast away the works of darknes, and let vs put on the armour of light.*

13 *So that we walke honestly as in the day.*

Magistrates
ought to be o-
beyed whe-
ther they be
Heathen or
Christian.



V R Apostle in the former part of this Chapter, hath diligently set downe as well the office and authority of a Magistrate, as also what duty and obedience the subjects doe owe vnto him. Hee was occasioned hereunto, for that the Iewes, the elect nation of God (who there-
fore

fore claimed to be a free people) could not abide so to subiect themselves, as to liue obediently vnder forreine Princes. The Gentiles which now were become Christians, thought it not agreeable to their holy profession, to yeeld obedience vnto wicked Magistrates, persecuters of true religion, who by euill meanes had attained vnto that authority, and behaued themselves as ill in it. *Paul* in this treaty of a Magistrate, meeteth with both these errors. He layeth downe this foundation for an absolute and generall rule: *Let euery soule be subiect to the higher powers.* This obedience he requireth both of Iew and Gentile, of Prophet and Priest, in summe, of euery Christian: and this position he proueth by sundry forcible reasons.

2 First there is no power but of God. The powers that are bee ordained of him. Be the Magistrate Iew or Gentile, Christian or Heathen, good or bad, he hath his authority from God the Magistrate of all Magistrates. God hath placed him and ordained him to be thy gouernour, in respect wherof thou art bound for thy conscience sake towards God for to obey him. Another reason why euery soule should liue in subiection to the higher power is, because whosoever resisteth the ordinance of God, prouoketh the iudgement of God against himselfe. If God for thy sinne set a wanton, an hypocrite, yea, or an Infidel ouer thee, thou must obey that wanton, that hypocrite, and that Infidell, and not rehell against him. God hath ordained him; to resist that power, is to resist the ordinance of God, to conspire against him, is to conspire against God, to reiect him, is to reiect God. Christ submitted himselfe to the authority of *Cesar*, and to *Pilates* iudgement. Resisters and rebels receive to themselves condemnation; they neuer haue, neither euer shall escape the heauy hand of Gods wrath; they feele it often in this life, but in the life to come, if they escape it here, they are sure to feele it. A third reason why we should liue obediently is, because there is no reason why we should doe otherwise. For why should any man desire not to be subiect? Because he is afraid of the power of kings and rulers? Princes are a terror, not to them that do well, but to euill doers. Wilt thou then be without feare of the power? Withdraw not thy selfe from obedience, but doe well, so shalt thou haue praise and be without feare. For this end Magistrates are appointed

Why obedient should be yeelded vnto Magistrates.

appointed of God to maintaine the good, and repress the euill. And the Magistrate is so necessary in respect hereof, that no commonwealth can be safe, or long stand without him. For if the bad were not bridled more by the authority of the Magistrate, then by any moderation in themselves, they would eat up the good, and a wonderful confusion would soone follow. A fourth reason may be this. God hath put a sword in the Magistrates hands, to shew that he hath appointed him as his vicegerent to take vengeance on them which doe euill. So that the very sight of the sword, ought to put vs in mind of his power and our obedience. For God hath not deliuered him a sword for nothing: he is the Minister of Gods wrath, he hath not receiued the sword in vaine, it is giuen him to smite the wicked withall.

Magistrates
to be obeyed
in the Lord
for consci-
ence sake and
not for feare
onely.

3 Wherefore ye must be subiect not because of wrath onely, but also for conscience sake. The Apostle concludeth vpon the former reasons, that we must submit our selues obediently vnto the Magistrate, and attempt nothing against him: not onely for feare of punishment, he being the Minister of Gods displeasure; but also for conscience sake, in that God requireth this obedience at our hands. All this notwithstanding if Magistrates should command that which is impious, and which God forbiddeth, in such cases, we haue our answer well warranted, *Melius est obedire Deo quam hominibus*. It is better to obey God then men.

After 3.
Tribute due
to Princes.

4 In token of this obedience we pay them tribute: as acknowledging them to be Gods Ministers. It is not strange or a new custome to pay custome to Princes: All nations, all people haue euer vsed it and yeelded it, and Magistrates well deserue it. For their office is both painefull and chargeable; they euer caring for the benefite of the common wealth, to repress the euill to strengthen the good, to set up vertue, to cast downe vice, to defend their people and countrey, and in well gouerning, as the good Ministers of God, to spend both their goods and liues. These Magistrates must be supported and may lawfully receiue the reward of their labors: nay they must receiue it. Wherefore vnlesse ye will be iniurious and withhold backe from them that which is theirs, euen by debt and not by courtesie, giue to all men their duty; tribute to whom tribute, custome to whom custome, feare to whom feare, and honor to whom honour is due.

We

We must haue Magistrates in great estimation and reuerence; we must feare them as the Ministers of Gods wrath, we must honor them, for that they occupy Gods place for our benefite: wee must readily and willingly pay vnto them tribute and custome, for God hath so appointed and they haue so deserued. And therefore the Apostle saith, *Reddite, Pay it.* Whereupon S. Chrysostome fully noteth, *We do not giue it vnto Magistrats, but we pay it vnto them.* It is as due as debt.

5 Vpon this particular touching our duty towards Magistrates, our Apostle inferreth a generall exhortation. Owe nothing to any man but this, to loue one another, &c. This exhortation compriseth two things, our duty to our neighbour, our duty to God. Our duty to our neighbour consisteth in paying him what we owe him, and in louing him as we loue our selues.

6 Owe nothing to any man, pay thy debt: pay vnto the Magistrate obedience, feare, honour, tribute, custome: all this is due vnto him, all this is thy debt. The people of Israel bound themselves with solemne promise to pay this debt to their Magistrate *Ioshua*, whom the Lord had giuen to be their gouernor. *All things which thou hast commanded vs we will doe, and whither soener thou wilt send vs, we will goe, as we obeyed Moses, so will wee also obey thee. Onely let thy Lord thy God bee with thee as hee was with Moses. Whosoener shall rebell against thy commandement and wil not obey thy words in all that thou commandest him, let him be put to death.* This is the debt we owe to Magistrates *Miriam* would not pay this debt to her brother *Moses*, and God plagued her with a foule leprosie, so that she which had separated her selfe from common obedience, was separated from all company. *Dathan* and *Abiram* with their complices, rebelliously murmured against their Magistrate; and God made the earth open and swallowed them vp, and a number of that conspiracy hee consumed with fire. *Abisalon* rebelled and would not pay his debt of obedience to his father. But God quickly paid him that which was due to his rebellious and disloyall attempts. God is still the same God, he hateth iniquity, and will not suffer conspiracy, rebellion or treason against lawfull Magistrates either vnreuealed or vnreueged. And therefore let all subiects, as well to auoyd the wrath of God, as also for conscience sake, pay this debt of

What we owe to men, and what to God,

Examples of them which haue well or ill discharged the debt they owe to Magistrates. *Ioshua 1.*

true

The Magistrate is a debtor to the people as they are debtors vnto him: he of iustice as they of obedience.

7 Let the Magistrate pay vnto the people the debt which he oweth them. The debt of the Magistrate is the iust execution of lawfull punishment against transgressors. The sword is deliuered vnto him for that purpose, neither is any open transgression of any kind, whether it concerne the first or second table of the law of God, or any man of any calling, be he Prophet or Priest exempted from this iudgement. *Salomon* deposed *Abiathar* the high Priest. *Iehu* slew the false Prophets. *Elias* the *Baalines*. This sword is giuen of God to Magistrates, to execute iust iudgement against all finnes and all sinners: and this part of debt is to be paid. It is also a part of the Magistrates debt to giue vpright sentence in matters of controuersie betweene parties. For which cause the Poets saie, Iustice to cary a sword in the one hand, and a balance in the other: to kill sinne with the one, and with the other to weigh litigious and controuersed causes.

Qualities required in a Magistrate.
Exod. 18.

8 Such as are Magistrates to whom the deciding of causes and punishing offences is committed, should be chosen out of all the people, the best and fittest men for their wisdom and courage; their religion and hearty affection to the truth, and for the hatred which they beare to couetousnesse. For this is no office for a foole: and he that feareth not God will shew partiality; he that loueth not the truth will iustifie the wicked, and condemne the innocent; he that hateth not couetousnesse will take rewards, and be corrupted with bribes, as the sonnes of *Ely* which receiued giftes with the one hand, and with the other peruerterd iudgement. The eyes euen of the wise are blinded herewithall. Feare also, affection and commiseration, with desire to please men, are great hurts vnto iustice. *Pilate* for feare of *Cesar*, gaue sentence against Christ: for feare of displeasing a man on earth, he murthered the king and God of heauen. Whom money cannot corrupt, affection wil cary away, it is the cutthroat of all iustice, the people daily both seele it, and rue it. Pitty or commiseration, made *Ioshua* spare the miserable Gebionites, contrary to the expresse commandement of God. Desire to please caused *Pilate* to send Iesus ouer vnto *Herod*, who together with his band despised, and mocked him. It caused *Herod* to imbrue

Luke 23.

inbrue his hands in the Baptists blood. It causeth many euen against the light of their owne consciences; to iustifie the wicked, and condemne the man whom they find innocent. Such do very ill discharge the debt which they owe vnto their brethren.

9 The Minister is also a debtor to the people committed to his charge. I am a debtor saith the Apostle, both to Greeks and Barbarians, to learned, and vnlearned. The Pastor is a debtor vn- to his flocke, to feed it so much as in him lyeth, to feed it both spiritually and corporally: spiritually by life and doctrine, corporally with hospitality according to his ability. Woe bee to that Pastor that payeth not this debt. For if the flocke perish for want of food, all that perishing blood shall be required at his hands. A hard reckoning for him to answere, and a sharp punishment to sustaine for not answering.

The debt of the Minister to his flocke.
1 Pet. 5.

10 The flocke is indebted to their Pastor, to honour and to reuerence him as their father; to heare him as their Schoolemaster, to obey and submit themselues vnto him, as to one whom God hath set ouer them for to rule them; to obserue his wholesome precepts, to follow him in life, as hee followeth Christ; to loue him and to Minister necessities vnto him for his conuenient sustentation. All this debt is set downe in the Scriptures and God requireth payment of it.

Theirs to him,

11 The husband doth owe vnto his wife due beneuolence, tender and faithfull loue, prouision for things needfull and honest, wise gouernment, good instruction, protection, custody and honour: The wife is indebted vnto her husband to honour him, to loue him, to obey him, to learne of him, to be gouerned by him, to lue vader him, in silence with all subiection, to ease him in the orderly nurturing of his children, and the wife gouerning of his house: to be not onely an helpe, but a credit vnto him, by her keeping home, by her industry and painetulnesse, by her sober, holy, and discreet behauiour. The master oweth to his seruant, meat, wages, correction, instruction. The seruant to his master, honour, obedience, faithfull seruice, and whatsoeuer he is able by labour to performe.

The debt of husbands, wiues, masters, seruants.

12 Euery man is to his neighbour a debtor, not onely of that which himselfe borroweth, but of whatsoeuer his neighbor needeth, a debtor not onely to pay that he oweth, but also to lend that

Vnters had pay-masters of that which they owe.

Luk. 6.

that he hath and may conveniently spare; to lend I say, according to the rule of Christ, *Lend, looking for nothing thereby. And your reward shall be much, you shall be the sonnes of the most high.* So that these ouerpayments, the vsury which hath spoyled and eaten vp many, the canker of the commonwealth, is vterly both forbidden to man, and abhorred of God. To bargain for lead, graine or leases, with such as haue neither lead, graine nor lease to pay, neither any such matter meant, but only vnlawfull gain of money, the party to forget his obligation, because he neither can, nor meaneth such payment, and the lender not content to receiue lesse aduantage then thirty at the hundred: this is but a patched cloake to couer this vile sinne withall. Whatsoeuer thou receiuest vpon condition, or by what meanes soeuer thou receiuest more then was lent, thou art an vsurer toward thy brother, and God will be a reuenger against thee. He whom thou shouldst obey, if thou wilt bee saued, doth in expresse words command thee not to lend thy money for vsury. *If thou lend money to my people, to the poore with thee, thou shalt not be as an vsurer vnto him. If thy brother be impouerished, and fallen into decay, thou shalt releene him, and as a stranger or sojourner, so shall he liue with thee.* And againe, *Thou shalt not giue to vsury, to thy brother, vsury of money, vsury of meat, vsury of any thing that is put to vsury.*

Exod. 22.
Leuit. 25.

Deut. 23.

This word of God man cannot dispence withall, and it shall not returne in vaine. If it cannot be a conuerting commandement it shalbe a confounding iudgment. The reasons of men for vsury must giue place to the precept of God against it. What man art thou that wilt be wiser then thy maker? Hath God condemned it, and darest thou defend it? Is it in his iudgement iniurious, and doth thy censure thinke it equal? Hath hee scene reason to prohibite it, and dost thou see reason why thou mayest vse it? Such reasons with the makers and vsers of them, the Lords iustice shall destroy. And yet in trueth, all reason and the very Law of nature is against it, all Nations at all times haue condemned it as the very bane and pestilence of a common wealth: whereof the olde Romane both History and practise is an often witnesse. These secret shiftes are scene of God, and abhorred, and will be reuenged. Well mayest thou escape the hands of man, by thy coloured delusions, yet canst thou

thou not escape the sharpe and swift iudgement of God: who, accordingly as he hath threatened, will exclude thee out of his kingdome, interdict thee his tabernacle, and hurle thee into hell, where thy euill gotten money can neither redeeme nor helpe thee. A iust reward for thy vniust vsury. Our Apostle requireth that we pay vnto euery man the thing that we owe. And we are as much debtors to lend freely, as others faithfully to pay the thing which is lent.

13 The Merchant is indebted to his neighbour, the seller to the buyer to deale truly with him; not to defraud him by false weights, false measures, false lights, false words, by swearing and forswearing, or by any such vsuall but vnlawfull meane. One lesson obserued serueth this matter: lend, as thou wouldst borrow; sell, as thou wouldst buy: doe, as thou wouldst be done vnto. This is duty, this is debt. Pay it, and *owe nothing vnto any man but this, that ye loue one another.*

14 The debt of loue is naturall and continuall. We all owe it, and we owe it vnto all. And vnto whom we owe it we neuer pay it, except we acknowledge that we owe it still. In this debt of loue, we must consider why we must loue, whom we must loue, and lastly, how we must loue.

15 To omit the reasons dravvne from nature, this one taken from the God of nature shall suffice. We must loue because God hath so commanded, and because it is the fulfilling of all his commandements. *I giue you a new commandement, saith Christ, that ye loue one another.* In our new birth or regeneration, we are made brethren and fellow heires with Christ of Gods Kingdome. As God therefore for euer loueth vs in Christ, so we ought to loue our brethren for God, and in Christ for euer. If ye will be known to be his seruants, by this men shall know you. If yee will be counted not hearers onely, but also doers of the Law, the Law is loue. He that loueth another, fulfilleth the Law. Which the Apostle proueth thus. The Law saith; Thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not couet: that is to say, thou shalt no way harme thy brother. Loue doth no euill or hurt to any, he that loueth his neighbour vvill not take away his life, vvill not defile his bed, vvill not steale or robbe him of his goods, vvill not vvitnesse vntreuely against him

The debt of loue is general and continuall. All men owe it, and no man paieth it so, but that still he oweth it. Reasons why loue is due debt.

him, will not in his heart couet any thing that is his : And hee that doth any of these things against him, beareth not in deed hearty and true loue towards him. *Therefore is loue the fulfilling of the Law.* So that you see great cause why we should enter into this holy and Christian band of loue.

Loue is due
to our neigh-
bours ; and
who they be.

16 But whom must we loue ? Thou shalt loue thy neighbour. And who is our neighbour ? Not he onely to whom we are ioynd by familiar acquaintance, by alliance or neerentesse of dwelling, but whosoeuer doth need our helpe, he is our neighbour, be he Iew or Gentile, Christian or Infidell, yea, friend or enemy, he is our neighbour. To him we ought to be neere to doe him good. It is friuolous for thee to object, he is mine enemy, hee hath many waies wronged me, he hath raised slanderous reports of me, he hath praesided against me, spoiled and robbed me: how can I loue him ? If Christ had loued his friends onely, he had neuer loued thee whosoeuer thou art. Looke vpon him whose hands were stretched out vpon the Crosse for his enemies, and for thee when thou wast his foe. No man proposeth him as a patterne to be followed, whom in his heart hee doth mislike. Thou mislikest thine enemy because he hateth thee ; if thou hate him, then dost thou imitate the very thing which thou hatest. Loue thy neighbour therefore without exception, and loue him as thy selfe.

How wee
ought to loue
others: name-
ly as our
selues.

17 For after this manner we ought to loue. No man hateth his owne flesh, no man is enuious of his owne commodity or preferment. Nature breedeth a selfe-loue in euery man. And as this Law of nature doth worke in vs a very seruient and carefull desire, both to procure vnto our selues whatsoeuer we are perswaded is good, and to auoid whatsoeuer seemeth hurtfull or noisome : So the Law of charity requireth at our hands, like readinesse and cheerefulnesse to benefit others. Of loue towards our selues we hide, and very warily couer all such faults as might any way worke our discredit or disgrace. If we loue our brethren as our selues, we will no more blase their offences then our owne. Charity doth hide the multitude of sinnes. But when we enlarge the sinnes of other men, that they may seeme great ; or reckon them vp by one and one, to make them appeare as if they were many ; how fulfill we the Law of charity ? would we doe
this

this in our owne transgressions? we are neuer weary in doing good to our selues, but to doe good to others we haue no sooner begunne but we are euen tired. Our selues wee loue not in word, and shew, but in truth, and in deed. If we speake deceitfully euery one to his neighbour, if we flatter with our lippes, if we carry in our heads a double tongue, and in our bodies a double tongue, and in our bodies a double heart, and say we loue: we lie. Which of vs being in his right mind doth lift vp his fist to strike himselfe? If any part of our bodies be out of frame, any bone out of ioint, we seeke by and by all the helpe we can to set it in. The name of strife and contention would neuer be heard of, if we were thus affected towards others. The onely breach of peace, is the want of loue, he that loueth all men will haue peace with all men.

18 Yet this doth suffer a kind of exception. *Haue peace with all men*, saith the Apostle, but he addeth: *if it may be, and as much as in you lieth*. It may not be which may not be lawfully. Wee may not so yeeld vnto loue, that we yeeld vnto sinne withall; not so haue peace with our neighbours, that to continue loue with them, we depart from the faith and loue of God; or that for peace-sake we flatter and follow our neighbour in his euill. That were to fall out with Christ, that we may keepe in with men. If thy hand or eye offend thee, cut the one off, plucke the other out: Loue Gods creation, but hate all sinnefulnesse: the Lord also doth abhorre it. And therefore we must be well content to loose the loue and beare the enmity of the whole world, for the loue we beare to God and his trueth. With that strife to keepe this peace the Lord is pleased.

A caution to be obserued in louing one ano. her. Rom. 13.

19 But wee are fallen into these euill times wherein iniquity aboundeth, and charity waxeth cold. Hearty loue is turned into hearty hatred, our hands are bloody, and our hearts malicious. Hee liueth not that loueth his neighbour as himselfe. If we did loue our neighbours as our selues, we would not oppresse them with extortion and vsury; we would not vndermine them, and wring them in bargaining; we would not so proudly contemne them, so spitefully enuy them, so impudently slander them, or so greedily praefise for their infamy and discredit; we would not speake them faire, and mind them euill; sawne on them, and be-

The great want of loue in these our times.

tray them; seeke our credit by their reproch, our gaine by their losse: when we see their necessities, we would releue and succour them, bind vp their wounds with the good Samaritan, and charitably prouide for them. When we suffer them for want to perish in our streetes, this is an euident token and manifest argument that we neither loue God, neither them that are of God: neither him, nor his. If the vertues which are in loue be not found in vs, but if contrariwise we abound in those vices, from which loue is free; if we be void of patience and curtesie, full of enuy and froward dealing; if we swell in pride, and care not what we doe to aduance our selues aboue others: if euery mans care be onely for himselfe, if our wrath be kindled with euery light occasion, and any thing suffice to make vs alwaies thinke the worst that can be surmised, and doe the worst that can be inuented: if we rather be glad at the fall of our brethren, then reioice when they constantly abide in the truth: if we be come to that passe, that wee can in a manner suffer nothing, belecue nothing, hope nothing, beare and endure nothing: what should we say but acknowledge the arrerages in which we are east, and confesse that we haue left that debt of loue which we owe to our brethren vndischarged. God grant vs grace to amend this bad payement, least he pay vs our due punishment. Thus much of our duty towards our neighbour set downe in these words, *Owe nothing, &c.*

2
Our duty to
God, repen-
tance and
newnesse of
life.

20 Now followeth the duty which we owe vnto God. *And that considering the season, that it is now time we should arise from sleepe. For now is our saluation neerer then when we beliened. The night is past, and the day is at hand. Let vs therefore cast away the workes of darkenesse, and let vs put on the armour of light, so that we walke honestly as in the day.* Two things are here required at our hands: to cast off the workes of darkenesse, to put on the armour of light, to put off the old man Adam, and to put on the new man Christ; to shake off the ragged coat of sinne, and to cloath our selues with the comely vesture of innocency; to abstaine from euil, and to do good: in a word, to repent and amend. Why we should thus doe our Apostle giueth reasons: The time doth require that now we should arise from sleepe, our saluation is neere, the night is past, and the day hath dayned.

21 This time requireth a new life. For this is the last houre; the acceptable time, the day of saluation; the day when as God doth visit vs in his mercy, calling vs to the knowledge of him and of his sonne Christ, by the preaching of the Gospell to the sauing of our soules. O that we could know the day of our visitation, and would take hold of this gracious time of mercy. Arise at length, arise from sinne, & redeeme the time past & lost. We haue long, ye too too long slumbered: it is now more then high time to arise, to arise from sleepe of error, of sin, and of security.

The time requireth the payments of this debt.

22 Many are fallen asleepe in the blind errors of mans doctrine; many are yet drowned in the dregges of popery, preferring dreames, fancies, lies, and fables before the heavenly doctrine of Gods cuerlasting trueth. The cause of this their blindness is ignorance of the scriptures; the cause of their ignorance is the hardness of their hearts. They neither know, they are so ignorant; nor will know, they are so stubborne. When they are exhorted to reade, they close their eyes; when to heare, they shut their eares; when to come, they draw backe their feet. If the sunne shine neuer so bright, they see it not; if the trumpe sound neuer so loud, it will not waken them. Christ compareth them very aptly to the hard stony way, whereon what good seed soeuer is cast, is lost; it can take no roote: for either it is eaten vp by birds, or trodden downe by men. The stubborne-hearted and stiffe-necked Iewes were cast into this dead sleepe, establishing their owne righteousness, and reiecting the righteousness that is in Christ Iesu, reposing saluation in their externall sacrifices and ceremonies, not seeking it there where it was onely to be found, in Christ, which was the sacrificed Lambe from the beginning of the world, that onely taketh away the sinnes of the world. As those were then; so now these are: who with the proud Pharisees iustifie themselves by their owne defiled workes, not regarding the true iustification which we haue in Christ through faith, preferring the sacrifice of the blasphemous masse, the meere inuention of man, or of Satan, before the sweet and acceptable sacrifice which Christ made for vs vpon the crosse once, not to be renewed; and sufficient not needing helpe. Men they are of dull eares and of hard hearts, a rebellious and forward generation, to whom whatsoeuer we speake, this account

The blindness in which the world sleepeth, although the night be past.

Ezech. 2.

we may make before hand, Surely they will not beare, neither will they arise from the error wherein Satan hath rockt them asleepe, erie the Prophets neuer so loud and so often, Rise O Ierusalem, be enlightened, for thy light is come, and the glory of the Lord is risen vpon thee. The light is come into the world. Therefore considering the season, it is time we should awake, least we be vnseasonably taken asleepe, and so iudged as we are taken

Esay 60.

Iohn 3.

As many
sleepe in er-
ror, so the
most in sinne.

23 Arise thou that sleepest, whether it be in error, or in sinns. This sleepe is so pleasant, that all the world lieth in it, and hardly can shake it off. King *Dauid* fell into it, and continued in it, sleeeping very soundly, neuer lifting vp his head for two yeeres space, till at the length *Nathan* the Prophet at the commandement of God awakened him. *Zachem* slept a long time pleasantly in his vsury with heapes of euill gotten goods vnder his head, till the sonne of God himselfe called vpon him and lifted him vp, by whose voice hee was effectually and thoroughly wakened: Inso-much that his eyes being now opened to see the vglynesse of his sinne, wherein hee had so long time before slumbered, hee not only made restitution, but also gaue the one halfe of al his goods to the poore. This man awaked in an happy time. It is most dangerous to slumber long in sinne. Custome of sinne maketh sinne familiar, so that at the length we learne not to feare it at all, but rather to take delight and pleasure in it, to commit it as the Apostle saith, with a kind of greedinesse, to count sinne no sinne, to swallow it down without any remorse or contradietion. Their case is lamentable which are thus fallen asleepe, and for the most part their end miserable. Such was the sleepe of that rich man, who hauing filled his barnes, and prouided store for many yeeres, encouraged himselfe to sensuality, Soule take thy rest. You that loue the rest of your soules indeed, keepe your soules waking, and doe not suffer them to take rest. Awake thou that sleepest and takest thy rest: stand vp from the dead, and Christ shall giue thee light. It is time to awake, we haue slept too long. God would not haue vs to sleepe vnto death, but to awake vnto life: for he will not the death of a sinner, his desire is rather that we should repent. Now is the time, now Christ calleth thee, now he stretcheth out his armes, now he offereth mercy: come vnto him and thou shalt finde true rest for thy wearied soule. Long hath beene thy

Luke 12.

Ephes. 5.

thy sleepe, great hath beene thy sinne : but God is full of compassion, prest, and ready not onely to grant, but to offer pardon. If now we refuse it, offering it selfe to vs, it will refuse vs hereafter when we offer our selues to it.

24 Of this we are not afraid, because we sleepe as well in security as in sinne. We must therefore be raised out of this sleepe also. Mans life is a warfare, and men are souldiers : we must keepe our standing and watch, least we be vnawares both assaulted and surpris'd. Wee haue both many and mighty and fierce aduersaries : The diuell, who is violently and greedily set as an hungry Lyon, that roareth for his pray; The world, which hath infinit slights to deceiue vs; The flesh, which mightily striueth and wraastleth against the spirit. There is no place of security left for a Christian souldier, there being so many great dangers. There is no where any place wherein it is safe to be secure. *Not in heauen, saith Bernard, nor in Paradise : much lesse in the world.* Bernard. In heauen the Angels fell from the very presence of the God-head; *Adam* fell in Paradise from the place of pleasure, and *Sudas* in the world from the Schoole of our Saviour. In the time of *Noe* they liued in great security, and the flood suddenly overwhelmed them. In the time of *Lot* the Sodomites liued in as great security, and were as suddenly consumed with fire. Thus with fire and water security hath beene plagued. God hath armed the very elements against that thing, wherein notwithstanding we continue, as if we would trie whether hee which wakened them by sending water vpon the one, and fire vpon the other, would waken vs by causing the earth to swallow vs vp. What we should looke for, God doth best know; our security being the same with theirs can denounce no lesse to vs then it brought to them. We crie peace, peace : what more euident token can there bee that our sudden destruction is at hand? Men are commonly neere vnto perill, both corporall and spirituall, when their mindes are furthest from thinking of preuenting it. It is written of the people which were in *Laisb*, that because they had no businesse with any body, nor any body with them, no man raised any tumult, or vsurped any dominion in their Land, and the place which they inhabited was good and lacked nothing, therefore they dwelt carelessle

lesse, quiet and sure. Which when the spials sent forth from the children of *Dan* had once perceiue it, they made no doubt of conquering the Land, but encouraged their brethren and set them forward: *Be not slothfull to goe and enter, to possesse the Land. If ye will goe, ye shall come vnto a carelesse people, the Countrey is large: surely God hath giuen it into your hands.* They went vp being onely sixe hundred men, came to *Laiſh*, found the people without all mistrust of danger, put them to the sword, and burnt vp their City. Their peace bred plenty, their plenty, security, their security, their destruction. And as in dangers of the body, so likewise, or rather much more in perils which beset the soule wee shall find those temptations most grieuous which assault vs at vnawares. For this cause we are in Scriptures so often called vpon to be watchfull. *Watch and pray*, saith our Sauour, *that yee fall not into temptation.* He that falleth into temptation asleepe, hardly riseth out of temptation alieue. For if they that watch continually be not conquerors but with much adoe: what shall become of them, vpon whom Satan then laieth hands, when being lusty and strong, hauing whatsoeuer their hearts can wish, they are at peace, take their rest, and because they haue no change, therefore feare not God? Surely their destruction is as the swelling of an high wall, it commeth suddenly downe and they are fearefully consumed. Watch therefore and sleepe not in security. Blessed is he that watcheth.

Because our
saluation is
nearer, there-
fore we ought
not to sleepe
still in dark-
neſſe.

25 *Our saluation is nearer then when we beleened.* This is the second reason why we should cast away the workes of darkenesse, and put on the armour of light. We haue entred our names into the profession of Christianity in our Bapisme, we haue receiued the truth by it, we seeke saluation, we haue been long scholars, we ought now to grow to some good perfection: we draw now neere vnto the end, therefore wee should amend our pace in this our course. The nearer we come to the end of our race, the faster we should run, if we desired to get the reward we run for. Let vs doe so. And seeing the race that we haue to run is euen in a manner finished, and the crowne we run for is immortall, let vs be earnest in the cause, let vs cast off all hinderances and strue industriously vnto that saluation which is set before vs. Now that we are almost as it were within the reach of the crowne of glory

glory, let vs take strength vnto vs, let vs double our courage, encrease our zeale, adde more and more vnto euery good and perfect gift which we haue receiued from the Father of light. This the neereneffe of our saluation doth now especially require.

26 Let them that sit in darknesse, and in the shadow of death, The night is
past. sleepe on. But vnto vs the night is past. Night in the Scriptures, is taken for ignorance, the times wherof are now past. The day starre is risen and hath appeared vnto vs. Christ the true light is come into the world; he that now will walke in darknesse, is not blind but wilfull, and runneth with open eyes to his owne damnation. If the light had not come into the world, *if I had not spoken vnto them,* saith Christ, *they might haue pleaded ignorance;* but I haue told them the trueth, therefore they are left without excuse. Christ that light of the world hath appeared, his Crosse is painted out before oure eyes. If our Gospel be hid, it is from them that perish, whom the god, or rather the diuill of this world hath blinded. We are in the light, the way of trueth lyeth plaine, and open before our faces. Let not vs walke now as the children of darknesse. For darknesse and the night are past.

27 *The day draweth neere.* The day of euery mans particular dissolution, and the day of that generall iudgement of all men. The last day
draweth neere. Although the day of our death be vncertaine; yet because all our dayes are few, our first day is no sooner come, but wee are sure and certaine that the last draweth neere. Wherefore it becometh vs continually to watch, to looke for our end, and to put our selues in a readinesse for it. For as we are found in that day, so shall we find in the day after that, the day of the glorious appearing of Christ, when all secrets shall be vnsealed, all faults made manifest, and euery man receiue a blessing or a curse, as he hath wrought in his body good or bad. Many daies are past since Christ and his Apostles did count it neere: therefore now it must needes draw much neerer, and be euen at thedore. We may now say iustly, It is time to rise from sleepe. Our saluation is neerer then when wee beleueed. The night is past, the day draweth on.

28 Let vs walke honestly therefore as in the day. We are created and redeemed to walke and serue God, in whose seruice ifore walke ho-

ness as in
the day.

we goe not forward, we go backward; we may neither lie down nor stand still, but take paines and walke. And that *honestly*, having our conversation according to our good profession. Wee are set as it were vpon a stage: the world, Angels and men fixe their eyes vpon vs. And if the eyes of all these were closed, yet he to whom the night and the light are all one in clearenesse, our eternall God he seeth our cogitations, and searcheth our hearts: he vnderstandeth all our wayes. All things lie open and vncouered vnto him, he beholdeth all practises, all deuises, all treacheries, all treasons, all sinne. Let vs walke vp rightly and liue honestly as in his sight.

We must cast
off the workes
of darkenesse.

29 This we shall doe if we follow the counsell and exhortation of *S. Paul*; that is, if we first cast away the workes of darknesse. Sinfull actions are called workes of darkenesse. First because much sinne springeth out of ignorance, which is blindnesse and darkenesse; wherefore *S. Paul* alledgeth ignorance to be the cause why he persecuted the Church of Christ: Secondly for that sinners, because their workes are euill, hate the light which discouereth them, and loue darkenesse wherein they may conceale them. Thirdly because the workes of sinne are to be cast into that perpetuall and vtter darkenesse of hell, and bound in euerlasting chaines of darknesse vnto the iudgement of that great day.

We must put
on the armor
of light.

30 Howbeit for that it sufficeth not to abstaine from euill, but it is required that we should doe good, therefore the Apostle exhorteth vs not onely to cast away the workes of darknesse, but to put vpon vs the armour of light. Wherein looke what was said why sinne should be called by the name of darkenesse the like may on the contrary side be said why righteousness should be termed by the name of light. First for that good workes are the fruits of the light of knowledge, wherein if we increase more and more in loue, and in all spirituall vnderstanding, we shall not onely put a difference betweene those things that are more excellent, but be pure also and without offence, vnto the day of Christ filled with the fruits of righteousness which cometh by Iesu Christ, vnto the glory & praise of God; secondly, because they that walke honestly as in the day time, delight in the light: For he that doeth the true commeth to the light, that his deeds may be made

Phil. 1.

*Iohn 1.
& Iohn 1.*

made

made manifest, that they are done in God who is light, and in him is no darknesse at all: And therefore in so much as they well vnderstand that the night will come, wherein no body shall be able to worke, while they haue the light they giue themselues to walke in the light, that they may be the sonnes of the light; And thirdly because as Bernard saith, *Bona opera non sunt causa regni sed via regnandi*: Good workes are not the causes of, but the way vnto the kingdome, so they lead vs the way to the inheritance of Saints in light, and to the fruition of that God, who as hee is the Father of lights, in whom there is no variablenesse nor shadow of change, so hee dwelleth in a light that cannot as yet bee commen vnto, we shall come to it hereafter, when we shall drinke of the wel of life, when in his light we shall see light. To the which euerlasting life and light he bring vs, who is not onely the way, the trueth and the life, but God of God, light of light, euen Iesus our Sauiour, to whom with the Father, and the holy Ghost, three persons and one God, &c.

A Sermon preached at an Assises.

MICH. 6.

Verf. 8. *He hath shewed thee, O man, what is good, and what the Lord requireth of thee: Surely to doe iudgement and to loue mercy, to humble thy selfe, and to walke carefully with thy God.*



OR the better vnderstanding of the Prophet in these few words recited, it shall be requisite to open vnto you a few circumstances concerning them wherein I will bee short. We learne in the text that goeth before in this Chapter that God was displeased with his people the Israelites. And that it might appeare how iust cause he had of offence giuen him, he challengeth them, that his graciousnesse towards them, and their vnthankfulnesse towards him, might bee examined and tryed in iust iudgement. And God appointeth the mountaines to bee

The occasion of the aboue written words of the Prophet.

Iudges

Iudges herin, that is, as *Ierome* expoundeth it, the Angels of heauen, whom God often vseth as Ministers for his glory, and for the benefite of man. God declareth therefore here by his Prophet, first that he neuer wronged them, and therefore they had no cause to complaine; secondly, that he hath bestowed his manifold benefites vpon them, that he deliuered them out of the house of bondage, from the tyranicall hands of cruell *Pharaoh*, whose slaues their fathers were; that he had giuen worthy Magistrates, and good Priests to rule, direct and instruct them, *Moses*, *Aaron*, *Miriam*, and lastly that he had turned *Balaams* cursings against them, into blessings towards them. Now after that God had thus set forth his great goodnesse toward them, hee chargeth them with their great vnkindnesse towards him: how they fell from the seruing of him, to the worshipping of false gods, by running a whoring after Idols, and sacrificing on their hill altars; committing most grosse idolatry, and foolish superstition: how altogether they contemned the word of the almighty, the preaching of the Prophets were drowned in sinfull security, and fed themselues with their owne phantasies the inuentions and vaine conceits of man. These and such like were their faults, as may appeare in the life of king *Achaz*, in whose time and raigne the prophecy was written. The people vnable to gaine say so manifest a truth, were forced to plead guilty, and to acknowledge their offences, and therefore went about to seeke out meanes, how to pacifie Gods wrath, and to satisfie for their sinnes, and being doubtfull by what meanes, or with what sacrifice to please God, and appease his anger, enquireth, *Where with shall I come before the Lord?* The Prophet *Michah* directeth the doubtful minds of the people in this behalfe, and saith, *He hath shewed thee, O man, what is good, and what the Lord requireth of thee.* Thus in few, ye see the occasion of these words, which I haue taken in hand to expound vnto you.

The likenesse
betweene the
occasion offered
to the
prophet of
those words
then, and of
the like now.

2 And it shal not be vnprofitable with like breuity to apply the circumstances to vs and to our times. If God should in like case contend in iudgement with vs, the Law would accuse vs, heauen and earth would beare witness against vs, and our owne consciences would condemne vs. For great and manifold are Gods mercies towards vs, and we render nothing againe but
meere

meere and extreme ingratitude. *What haue I done to thee, or wherein haue I grieved thee,* saith the Lord?

3 God hath not enuyed vs, he oweth vs nothing, but hee giueth vs much, he hath not beene grievous vnto vs, but mercifully considered of vs. He hath kept promise with vs and performed his word, though wee haue neglected our faith towards him. We haue often tasted of his bountifull goodnesse of vs altogether vnderferued. *Policarpus* being required by an Infidell Iudge to blaspheme Christ, made this answer: Fourescore and sixe yeeres haue I serued him, neither did he once harme mee in any thing, how then can I blaspheme my king, that hath saued me? We cannot charge our iust God, with any wrong; our gracious Lord, with any vnkindnesse towards vs; but must with *Policarpus* euer acknowledge his vnspeakeable mercy and exceeding goodnesse. For as he bestowed vpon his people the Israelites sundry great benefites, so hath he blessed vs with the like or greater. God with a mighty arme hath deliuered vs out of Egypt, from the tyranny of *Pharaoh*, not onely out of the chaines and deadly thraldome of Satan, and sinne, by the death and blood of Iesus Christ our redeemer, but also out of the seruile bondage of the great *Pharaoh*, though lesser then the former, the Romish Antichrist, who villancously bereaued vs of our spirituall liberty, robbed vs of that inestimable treasure of the word of God, and oppressed vs with the intollerable burthen of vnprofitable labours, trained vs vp in ignorance, forced vs in Idolatry, and superstition, the wayes to hell, to seeke our safety and euerlasting life: But God in his mercy hath remembered vs to doe vs good, and to worke our deliuerance, of bondslaves to make vs freemen; of the children of darkenesse, to make vs the sonnes of light in him, and to restore vs to the comfortable freedom of conscience by the gracious liberty of the Gospel. God hath also blessed vs with good Magistrates, he hath not only giuen vs his sonne Christ, the Prince of his people, who by offering vp himselfe a sacrifice for our sinnes, procured vnto vs free remission of them, but hath also blessed vs with worthy rulers vnder him, which gouerne in equitie, and sincerely seeke the glory of God. He hath giuen vs *Moses* our Soueraigne, a prudent and a gentle Magistrate, who seeketh not reuenge, but beareth with

The mercies of God towards the Church of England.

Eusib. li. 4. c. 15

with the muttering of the people: yea, with the rebellious *Dathan* and *Abiram*, chusing rather to put vp any tollerable wrong, then to see the ruine and subuersion of men though they seeke it themselues. He hath also giuen vs *Aaron* and *Miriam*, Priests and Prophets to Minister vnto vs the heauenly bread the foode of our soules, the word of God, the Sacraments of Christ, and that most faithfull and sincerely without changing or mingling. And as I said of late in this place, so I say againe, England hath at no time heretofore bene blessed with so many and so faithfull preachers of Gods word. Surely God mindeth your saluation in that he so plentifully offereth vnto you the word of saluation: Nor that only, but there, withall, peace, plenty, and rest such as our fathers neuer tasted of in their ages.

Our euill requiting of the Lord for his goodnesse.

4 Which mercies and blessings powred vpon vs in so great measure should in reason enforce vs to praise him our God and to serue him in true holinesse all the dayes of our life, from the fountaine of whose vnspokeable goodnesse we haue receiued them. The Israelites (their strange deliuerance out of Egypt, their good Magistrates, their manifold blessings, benefites and graces notwithstanding) were found vnthankfull. And if God shall enter into iudgement with vs, and thoroughly examine vs (as one day he will) may we not be accused and shall we not be found guilty of the like ingratefull crime: Haue we not a longing as they had vnto that from which the Lord hath deliuered vs in great mercy? God hath blessed vs with both Magistrates and Ministers of great value, but so thankfull are we to him and to them his seruants that we can easily abuse both, muttering against the one, and despise the other; neither is obeyed, neither reuerenced according to the word and will of God. But such as cannot away with *Sammuel*, God in his wrath shal giue the a *Saul*; and such as mislike of the true preacher, shall be rewarded with a false Prophet. The word is loathed; men are full of the Gospell; and of many it is professed without all fruit, wee shall therefore hunger for this bread, seeke it and not find it; in the stead hereof we shall surfet vpon the fruit of our owne desires, yea God in his iustice shall take his word from vs, and giue it to a people that will bring forth better fruits, and more worthy of so precious a blessing. This truly considering our case, and entring into iudg-

ment with God, we must with the Israelites plead guilty, and as professe his mercies, so confesse our faults.

5 The guilty Israelites sought meanes how to satisfie for their finnes. Their meanes were to sacrifice to God and to offer vp calves, rammes, and goates: yea some haue not shrunked to powre the blood of their owne children vpon the altar, as *Moloch* who offered vp his eldest sonne to pacifie the wrath of God, when in batrel he was besieged & brought into straights. Euen by like meanes, when our conscience hath accused vs of sin many haue sought to make satisfaction to God for it: some haue sought remission of finnes in a great number of prayers vttered in a strange tongue without either sense or zeale, neither made in faith nor charity, procuring hatred in Gods sight, while they looked to be heard by their much babling: Some haue sought to pacify God by hearing and buying of many Masses, wherein God was blasphemed, and foule idolatry committed: Some by killing of Christ the first begotten sonne, againe, sacrificing him afresh, as they thought vpon their hill alters for the dead and the quicke: But they were deceiued. Some by the mediation of Saints departed, robbing Christ of his office, who is the onely mediator and intercessor betweene God and man: Some haue thought to make a mends for their finnes by buying popish pardons, by taking their walks in long pilgrimages, to dumme and sencelesse idols, and in such like, not only vaine but impious deuises of mans foolish braine. Thus sundry haue sought out sundry wayes, some blasphemous, and some of them ridiculous to appease the wrath of God prouoked by their sinne. The Israelites doubted by what meane to satisfie for their sinne, what God would accept, they could not tell, they were altogether vncertaine which way to please him. and truely it is lamentable that there be so many euen now in the cleare light of the sauing Gospel, which doubt by what meanes they may be saued, and in this doubtfullnesse many still follow their owne fantasies, and through ignorance are led into the high way of damnation. Wherefore such as are doubtful, our Prophet *Micah* clearly resoluerth, such as are out of the way, he calleth into the right path, such as are ignorant, he instructeth, and such as will learne hee offereth to teach, what the good will and pleasure of the Lord is.

The way
which God
hath prescri-
bed by his
Prophet.

6 He hath shewed thee, O man, what is good and accepta-
ble to him: suely not to take vpon thee to satisfie for sin thy
selfe, for that passeth thy power, all thy righteousnes being but
filthineesse in the pure sight of God, not to offer vp any sacrifice,
as being in it selfe propitiatory for sinne, for that Christ onely
hath done on the Crosse, and that but once, and that for all: hee
is the onely sacrifice, the onely Priest, the onely mediator, the
only redeemer. The price of our saluation, is neither gold nor
siluer, but the precious blood of the innocent lambe of God
Christ Iesus, shed for the finnes of the world: there is no other
name vnder heauen, whereby we can be saued. God requireth
therefore no satisfaction for finnes at thy hands, but at his hee
hath required it to the vttermost: Christ is thine, God hath
freely giuen thee both him, and with him, all things that are his.
If thou receiue him through a true faith, thy saluation is sealed,
and thou art safe. *For as many as haue receiued him to them hee
hath giuen power to bee the sonnes of God, euen to them that beleene
in his name.* If thou confesse with thy mouth, and beleue in thy
heart, that thou art deliuered from thy sinne, by that one obla-
tion of Christ, offered vpon the Crosse, that his merite hath made
thee the child of his father, and the inheritor of that kingdome
which he hath prepared for as many as are his, then apply thy
selfe to liue after the will and commandement of him that hath
done so great things for thee: shew thy faith by thy life: let it ap-
peare and be seene in thy works, that thou art indeed, the louing
and the iustified child of God, ready and desirous to o-
bey and doe his will. And lest in thy working thou shouldest
follow thine owne fantasie, and doe that which is not accepta-
ble in the sight of God, he, hath laid out thy way before thee.

No seruice
pleaseth God
but such as
God prescri-
beth.

7 He hath shewed thee, O man, what is good, and what the
Lord requireth of thee: Surely to do iudgment and to loue mer-
cy, to humble thy selfe, to walke carefully with thy God. Where-
in we first learne this lesson: that no seruice we doe to God can
please him, but such as himselfe in his word hath prescribed; hee
will be serued as he hath commanded in his law, and not as thou
hast deuised with thy selfe. That seruice which God in his word
doth not require at thy hands, if thou offer it him, it is in vaine
thou offerest. The Lord hath not asked it, and hee will not ac-
cept

cept it of thee. *In vaine they worship me, teaching for doctrines the precepts of men.* It is not for nothing that God was so curious in platting forth the tabernacle, and so precise in comanding that all things without exception should be done according to that patterne. Was God so carefull ouer an earthly and a corruptible house thinke you? No; His meaning was to teach vs that in the spirituall Tabernacle in matters of religion, pertaining to the seruice and worship of God, al things should be done according to the rule of his owne will, which is set downe in his written word. For hath he not said in the Law, *What I command thee, that onely shalt thou doe, thou shalt neither adde nor diminish?* Deut. 12. Hee that addeth God thal adde vnto him all the plagues; he that taketh away, God shal take frō him al the blessings, cōtained in that book. Apoc. 22. *The doctrine of Christ, saith Clemens Alexandrinus, is most absolute, neither wanteth it any thing.* Clem. Alexan. God is well pleased, when men are so religiously affected, that they dare not swarue a haire breadth from his word. *S. Cyprian saith, The foundation of all religion and Cyprian, faith, is laid in the word of God. And S. Ierome, That which hath Hieron. not authority out of the word of God, is altogether as easily refused as prooued.* Which rule of religion if the Latine Church had as well obserued as it is both in the Scriptures often giuen, and often commended by the godly fathers: the Church of Christ had neuer beene burthened with so many vnprofitable traditions, and new inuentions of men: so many superstitions, so great idolatry, so vgly pollutions had neuer found entrance into the house of God. In the Scriptures wherein is contained all that is good and all that which God requireth or accepteth of, wee find no mention either of the name, or of the thing of the Masse, the Pope, Purgatory, praying on beads, hallowing of bells, either any such like Popish trash: in summe, few parts of their religion haue any one stone from thence to be founded or built vpon. For where doth God require any one of these or the like at our or their hands? that which is required in his name, is this, *To doe iudgement, and to loue mercy, &c.* Wherin is fully comprised our whole duty both to God and man.

8 To doe iudgement. This sentence receiueſh sundry expofitions, and each of them yeeldeth vs sundry good lessons. *Ierome vnderſtandeth by doing of iudgement, doing all things with* God preferbeth doing of iudgement and what it is to doe iudgement.

Gen. 18.

with reason and ripe consideration. God himselfe giueth an example hereof, and applieth himselfe to our senses that he may instruct our minds herein. For minding to poure his plagues vpon *Sodome* and *Gomorrah*, these sinfull Cities, he saith first with himselfe, *I will goe downe now, and see whether they haue done altogether according vnto that cry which is come vnto me or not, that I may know.* It was rashnesse in *Iephthe* to promise without exception whatsoeuer should meet him first, and hee paid full dearly for it. *Herode* without all reason and iudgement, promised to his dancing daughter whatsoeuer shee should demand, and his keeping of promise was euen as vnaduised. They want iudgement that forsake the fresh liuing springs, and drinke of a puddell; that contemne the sauing word of God, and be altogether addicted to mans vaine and deceitfull doctrine, that forsake Christs merits by sticking to their owne. They want iudgement that call vpon dead Saints, when they may, and should call onely vpon the liuing God; who hath promised when we crie both to heare, and to helpe vs. They are destitute both of reason and iudgement, who vowe that which lieth not in their power to performe: The world is not ignorant how these holy ones performed their vowes of chastity and of single life. How vnable to beare this yoke the Popes owne Legate was, which forced this thing here in *England* vpon others, they well knew which took him in the midst of his filth, to his owne euermore lasting infamy, and the great dishonour of *Honorius* the second, from whom he was sent. *Res notissima, negari non potuit*: the thing was famously knowne, and could not be denied. Dost thou teach another, and dost not teach thy selfe? Dost thou forbid marriage, and thy selfe commit adultery? Dost thou force that yoke vpon others which thy selfe so shamefully shakest off? What is emptinesse of reason and iudgement if this be not? The murther which *Theodosius* rashly committed without aduice or iudgement, put him to great penance, and wrought him much sorrow: whereupon he gaue his royall assent vnto a Law, that afterwards he should doe nothing without deliberation before hand taken. The man that is hasty and rash, as hee doeth others much woe, so wants no woe himselfe. Saint *Paul* would haue our seruing of God for to be *reasonable*, that is to be such as that a good & a iust

reason

Mat. Paris in
Ment. prim.

reason may be rendered of it: not such reasons as *Durandus* giueth of popish rites and ceremonies, in a booke written purposely of this matter, but written in such sort, that a man vnacquainted with the strange blindness of their darkened mindes would certainly thinke that such a worke was rather published to moue laughter amongst companions, then to breed knowledge in the mindes of religious Christians. So void they are in all their doings euen of common sense and reason, not onely of true piety and obedience to Gods word.

9 Another interpretation of doing iudgement may be giuen, and that is, if we take iudgement for the administration of iustice, and so it hath a speciall respect to such as are set in place of deciding causes and repressing sinnes, who are required by our Prophet to giue righteous and iust iudgement. *Giue thy iudgements to the King O God, saith the Prophet, and thy righteousness to the Kings sonne. Then shall he iudge the people in righteousness, and the poore in iustice.* Iustice and iudgement are commonly in the scriptures ioined together, because if there be a diuorce at any time betweene these two, Gods family and the Commonwealth goe to wracke and ruine. The Psalmist seemeth to note a separation to haue beene betweene these twain in his time, when he saith; *Iudgement shall returne to iustice.* But these may also be so distinguished, that iudgement haue his speciall respect to the execution of the sword, to the punishing of transgressors; iustice to the righteous deciding of matters which are in controuersie. I neede not trauell much herein, I speake to wise and learned men which well know their duety, and I trust that the feare of God will direct them Christianly to discharge the same: Ye doe not forget that ye are called in the scripture Gods: not onely because ye are set in Gods seate, but because ye are the mouth and the hand of God; the mouth to speake in awarding true sentence, the hand to strike in executing iudgement without respect of mens persons. Wherein it behoueth you to take good heed, and to beware what ye doe. For ye exercise the iudgement not of man, but of God. If the seate be his, if ye be his mouth and hand, if sentence be his, if his bee the iudgement: then see to it that yee iudge vprightly as the Ministers of that vpright iudge. For there sitteth a Iudge also vpon you: what measure you

Iudgement must be done by such as haue the administration of iustice committed vnto them.
Psalm 72.

Psalm 94.

giue you shall receiue, when the great iudge shall proceed to his last and euerlasting sentence. He that truly feareth God, and considereth these things will not swarue from iustice, for feare or fauour of any man or thing.

Judges free
from taking of
bribes.

10 I will briefly touch certaine properties which should bee in such as are placed in Gods iudiciall seat, and leaue the rest to your wise considerations. The first thing that iudges are especially to take heed of, is, that they be not receiuers of bribes. Beware of rewards, they are the very bane of vpright iudgement.

They that
iudge others
must them-
selues be
faultlesse.

11 In God, whose seat yee sit in, there is no iniquity. Such therefore as correct faults, ought themselves to be faultlesse. In condemning others we condemne our selues, if wee our selues doe that for which we condemne others. A certaine pirate being charged with his fault by *Alexander* the great conquerour, made him this answer, *I robbe indeed with one little ship, but thou robbest with an whole Navy.* It is not for him to reprove that is reproveable.

Acceptation
of persons.

12 God is no acceptor of persons: neither must you in iudgement, either fauour the rich, because of his wealth, or spare the poore, for his miseries sake: but weigh their causes in the balance of equity, with an euen and Reddy hand.

Foolish pity.
Iosh. 19.

13 The iudge may not giue place to commiseration: his place is a place of equity, and not of foolish pitty. The pittifull and deceitfull cry of the Gebionites, the appearance of their miserable estate and condition, made the wise and worthy iudge *Ioshua* to swarue from iustice, and to breake the commandement of the almighty. The exclaiming of the people hath many times as much cause as had the harlots complaint made vnto *Salomon*, that her child was taken from her, which herselfe had smothered.

Iudgement
neither too
hasty nor too
slow.

14 In proceeding in iudgement beware of swiftnesse and much speed. It is good for a iudge commonly to haue leaden feet. Yet as a iudge may be too swift, so he may be too slow. Delatories and shiftings off, weare out many a iust cause, and begger many a poore man. The cause standing cleare, further pleading should cease, sentence should not be delayed. *Salomon* set not over the harlots to the next terme, but seeing by his wisdome

1743.

wisedome, the trueth of the cause proceeded forthwith to iudgement. *Paul* was set ouer from place to place, from terme to terme, and could not receiue iustice; the cause is declared, *Felix Acts 24.* hoped for a fee. But this fault of delaying iustice is laid vpon the Attorneys and Proctours, the Counsellors and Aduocates in the Law, who seeke their greater gaine and wealth, through the greater trouble and losse of the people. If they would learne two short lessons of *S. Paul*, and learne withall to follow them, the matter easily might be amended. The one is to loue men, and not their money. *Non quero quæ vestra sunt*, saith *S. Paul*, I seeke 2. Cor. 12. not yours but you. This lesson is hard, but good: and the other is like it. *I can do nothing against the truth, but for the truth*, 2. Cor. 13. saith the Apostle. Nothing in a bad cause, but in a good cause all things. These lessons well learned, would quickly cut off many euill pleas, and diue backe causelesse controuerfies.

15 You to whom the sword of iustice and iudgement is committed, take heed vnto it. Let it not spare mighty men: for their finnes are mighty finnes. If such offend, their fall draweth down others with them. God therefore commanded *Moses* to hang vp the Princes of the people vpon gibbets, that they might be examples of punishment who had beene examples in sinning. The good Consul *Iunius Brutus*, spared not his own sonnes, but cut off their conspiring heads: and *Aulus Fulvius* in the like case, did the like thing. *Pilate* abused his office, when vpon sure hee spared Captaine *Barabbas* the murtherer, and killed Christ our Sauour. Spare not traitors, murtherers, or theeues, lest you bee partakers of their finnes. Your lenity towards them is cruelty towards the common weale, the enemies of whose peace they are. Serue God in feare, loue his trueth, promote his Gospel. The seate, the iudgement, the sword is the Lords, defend therefore his cause, see to the keeping of his statutes, enlarge his kingdom, aduance his glory: for he hath promised to glorifie them that honour him, but they that despise him shall be full base: he shall make them vile and contemptible.

16 Doing of iudgement may also generally be taken for iust dealing. Iustice is a vertue which giueth euery man his owne. Render vnto euery man that which is his. Let euery man performe his office and fulfill his duty, let euery man doe

Judgement & iustice must be in all the dealings generally of all right men.

right one to another: doe as ye would be done vnto. If the law were obserued, the people should be eased of great expenses, Iudges, and Iustices of great travell. Christ saith, if a man take thy coat from thee, rather then strue, giue him also thy cloake. *There is verely a fault amongst you, because ye goe to Law one with another: why doe you not rather suffer wrong? Why doe ye not rather sustaine any kind of tollerable harme? Abraham gaue place to Lot, and would not contend: his onely reason was, wee are brethren.* But brotherhood is now a dayes no argument of agreement, our times are so vnlike their times, and we so vnlike them. There were no better meane in my opinion to bridle these quarrelling and contentious mindes of wranglers, then to burthen such as faile in their cause with great expenses and ameracements. It would make them beware of quarrels and vniust contending, if they were sure to pay well for it. Doe iudgement, deale iustly one with another, pay vnto all men that which is due, that which is not due secke not to haue at any mans hands.

1 Cor. 8.

Gen. 13.

As we must
doe iudge-
ment, so we
must also loue
mercy: which
he that loueth
doth not rash-
ly iudge o-
thers.
Luke 6.

17 The second duety to our neighbour is mercy: He hath shewed thee, O man, what is good, and what the Lord requireth of thee: Surely to doe iudgement, and to loue mercy. Be mercifull saith our Sauour, as your Father is also mercifull. This mercy as Christ there teacheth, will shew forth it selfe in three properties. First it will bridle that vncharitable rashnesse of iudging and condemning others. *Nolite iudicare*, Iudge not. Mercy will not be hasty to iudge. There be iudgements ciuill, and iudgements Ecclesiasticall; iudgements publike, and priuate iudgements. Christ neither forbiddeth the Magistrate, neither the publike Minister to iudge according to the Law, neither the parent or master, to iudge and correct their offending children or seruants. It is vncharitable priuate iudgement which God forbid- deth, when men vnaduisedly take vpon them to giue sentence of others, as if God had resigned his owne right into their hands: they condemne whom they list, and say what they list, euen as they fancy, so they iudge. This man is a Saint, and that a sinner; he the seruant of God, and he the child of death. Who art thou that so iudgeth anothers seruant? Is it not to his owne master onely to whom he stands or falles? Who art thou that takest such seuerity vpon thee? that dealest so vnmercifully with thy bro-
ther?

ther? He is a sinner: so thou either art, or hast beene, or mayest be: iudge therefore thy selfe, try and examine thine owne works. Iudge I say thy selfe, and iudge not him, lest thou bee condemned of the Lord, for both not iudging, and iudging. If a brother be ouertaken with a fault, ye that are spirituall shew mercy, restore him with the spirit of meekenesse, considering thy selfe, lest thou also be tempted. Verily this mercilesse iudging of others, is the cause why we fall into many perils and secret temptations. Loue mercy therefore and iudge not. He that iudgeth with the Pharisee, with the Pharisee shall be iudged. Gal. 6.

18 Another fruit of mercy is forgiveness. They who are hasty to iudge, are for the most part in forgiving, slow. But forgive, and ye shall be forgiven. Howbeit such as sit in iudgement ought to correct and not to remit, because they deale not with iniuries done to themselves, but to the lawes and commonwealth, or Church: But in priuate iniuries we must all remember the words, and follow the example of our Saviour. Be mercifull and forgive. Christ forgave them that put him to death, *Steuens*, them that stoned him, *Ioseph*, them that sold him, the King, his vnthrifty seruant one thousand talents. If we forgive not others, it is in vaine to pray that which we daily pray, *Forgiue vs*. For so doth Ecclesiasticus well teach vs. *He that seeketh vengeance, shall find vengeance of the Lord: and he will surely keepe his sinnes. Forgiue thy neighbour, the hurt that he hath done to thee: so shall thy sinnes be forgiven thee also, when thou prayest. Should a man beare hatred against man: and desire forgiveness of the Lord? He will shew no mercy to a man that is like himselfe: and will he aske forgiveness of his owne sinnes? If he that is but flesh, nourish hatred, and aske pardon of God: who will intreat for his sinnes? And our Saviours commandement is, If thou bring thy gift to the Altar, and there remembre that thy brother hath ought against thee; leave there thine offering before the altar, and goe thy way: first be reconciled to thy brother, and then come, and offer thy gift.* Whereunto *S. Chrysostome* alluding saith, *That God had rather want thy sacrifice due to him: than reconciliation should not be made, between thee and thy brother.* Louers of mercy are ready to pardon and put vp iniuries. Psal. 18. Math. 5.

19 The next and third fruit of mercy mentioned by our Saviour is, *Give, and it shall be given unto you.* He that loueth mercy are Merciful men are bountiful, giueth

giuerh almes, but the couetous man is cruell. God is so carefull to haue the poore relieved, that he hath bound himselfe by promise to make almes most gainefull to the giuer: so that it is not in this as in other common expences, but *whatsoeuer wee lay out, that we lay vp*. He that giueth to the poore, lendeth to the Lord, a sure discharger of his debts to the vttermost. For hee leaueth not a cup of cold water giuen in his name vnrewarded. The occasions which we haue to shew forth this fruit of mercy are very many and great: wee haue the poore with vs, and we haue them with vs in great numbers. Are we not worse then Iewes, if we suffer our Christ, at whose hands we haue receiued all our riches, in his naked and hungry members to begge his bread at our dores, and pitifully to die euen in the midst of our streetes for distresse, for cold and hunger? If our Gospell bring forth in stead of mercy this cruelty, in stead of kindnesse this hardnesse of heart, doubtlesse God will take his pretious Gospell from vs, and giue it to a people that will bring forth better and sweeter fruit. Now if the loue of God and mercy towards our brother cannot pierce our flinty hearts, yet let shame of the world compell vs, and our owne commodity induce vs well to consider of this lamentable case. If that which is giuen were giuen in good order, it would ease this common grieve. By good order and wise prouision the impotent might be so relieved, that they should not need to begge, and such as are able might bee forced in the sweat of their browes to eate their owne bread. And if the matter were taken in hand by them by whom it should, I doe not doubt but God would touch the hearts of many a man with tender mercy, that they would both cheerefully and liberally contribute to this worke of mercy, which God doth more esteeme then any other sacrifice; nay hee refuseth sacrifice and craueth this. The Lord loueth a cheerefull and a bountifull giuer, and wil plentifully reward him. Let euery good man set forward this worke: it is the worke of the Lord, the fruit of mercy, good and gainefull, not onely to others, but also to our selues. For behold how the workes of mercy doe returne backe againe vnto them from whom they proceed. Iudge not, and you your selues shall not be iudged. Forgiue, and yee shall be forgiven your selues; giue, and it shall be giuen vnto you.

20 All which notwithstanding, the bowels of compassion are in some men so maruellously dried and closed vp, that they turne away their faces from all men that desire any thing at their hands, though they aske it not of gift, but of loane, vnlesse they aske to buy the loane with vsury. The Iewes euen till this day will not lend vpon vsury among themselues, but lend freely to their brethren and without gaine. *Iudas* himselfe that sold his Master for money, was not more cruell hearted I suppose then these men are, who for money deuoure their brethren. Their hearts are iron hearts. They haue no sparke of pittie or compassion left in them Let them not think but that one day their gaine shall be their exceeding losse. If *Chrysostome* thought that one euill gotten groat laid vp amongst a chest full of money would be as a canker to fret out and eat vp the rest, what shall become then of so much gotten by so vnmercifull and vngodly meanes? Where is loue, where is mercy, when lending of money is become merchandize? Inough hath beene said in this place of this matter: which if it be not amended, be ye assured that the Lord God in his iust wrath will plague you both in your selues, and in your posterity for it.

Vsurers are altogether mercilesse men.

21 Now that wee haue seene what duety we owe to men, let vs see what God requireth to be performed vnto himselfe. Hee hath shewed thee, O Man, what is good. Our duty towards him is to humble our selues, and to walke carefully with our God. He that will walke with God, must be of an humble heart. It is the mild-hearted, and not the proud minded: the Publican, and not the Pharisee that walketh with him.

The duty towards God which the Prophet requireth at our hands.

22 To walke with him, is to be sincerely and heartily carefull to set forward his cause, to promote his Gospell, to defend his truth, to amplifie his Kingdome to the vttermost of our powers. Princes, and they that iudge the earth, whom God hath blessed with so high an honour, especially should in feare and reuerence serue their God, loue his word and Gospell, earnestly and cheerfully aduance, maintaine and defend true religion. They are able to doe most good, and therefore most is required of them. Bishops and Ministers, the dispensers of Gods blessed mysteries, should carefully trauell in their Lords cause and glorie, in season and out of season to preach the Gospell,

What it is to walke with God.

euen.

euen so much as in vs lyeth: or else the *Va* of God which hangeth ouer our heads, shall be powred downe vpon vs. But the saying of *S. Paul*, is verified in these our dayes vpon all sorts of people, *All men seeke their owne*. The preferring of true religion, the seeking of Gods glory is the least part of mens care or thought. It was otherwise with *Moses*, who both loued Gods seruice with perfect loue, and hated superstition with perfect hatred. *Theodosius*, for want of this warrenesse and zeale in Gods quarrell, suffered by his too much lenity, the Arrians who denyed Christ to be God, quietly to spread abroad their heresies in his dominions, without checke or controlling. The good Bishop *Amphilochius* vpon this occasion, repaired to the Emperour who had at that time with him his sonne and heire *Arcadius*. The Bishop did his obeysance and duety to the Emperour, but saluted not his sonne; wherwith the Emperour finding fault, said, Why salute ye not our sonne, who shall sit on our seat? No Emperour; for so much as thou dost not care for the Sonne of God, but sufferest him to loose his honour and place, neither shall thy sonne be regarded or sit on thy seat. Here at his owne cause called into question, he waxed warme, and forthwith expelled the Arrians out of his Dominions. Many of them who are hot in their owne matters, are cold in Gods cause. Yet our Prophet biddeth vs carefully to walke with our God, and to be earnest in seeking of his kingdome and glory.

He which
walketh with
God must
walke care-
fully, especi-
ally if God
haue made
him as it were
a God a-
mongst men.

23 Be carefull ouer your conuersation. giue no cause of scandal to them which are without, or of offence, to the litle ones: Let not the Gospel be discredited by your behauiours. Be carefull that the light of your life so shine before the world, that therein your heavenly father may be glorified. Ye ought to shine as lights: Take heed that your light be not turned into darkenesse. Be bright starres, and not misty cloudes. If an Eclipse fall amongst you, the rest of England will be darkened with it. Ye are scene and marked of men and Angels. The world hath many eyes, eares, and tongues. London, Westminster, the Innes of Court and Chancery, from whence the best and most of you doe flow, are as a fountain from whence should spring all true religion, all piety, vertue, and godly conuersation. If this spring be corrupted, the riuers that flow from it must needs bee polluted.

ted. If blasphemous Popery full of idolatry and superstition, if vaine and puffed vp pride, if wicked avarice and intollerable vsury, the great canker of the common wealth, if belly cheere, and if thy whoredome, if subtil and false dealing, if counterfet and fained friendship, if flattery and dissimulation be the water of this your wel: doubt you not but that all England will drinke thereof, and they being poisoned by your ill example: their blood shall be required at your hands.

24 Walke therefore, and walke on, goe forward. For if yee be in the way of life, not to goe forward, is to goe backward. If ye be entred into this happy path, steppe not aside, giue not backe. A dogge returning to his vomit, is a foule and an vgly thing to behold. Take heed I say of backsliding. It is a dreadful thing to forsake Christ, and to be ashamed of the Gospel. He that tasteth of this sweet gift of God, the Gospel of Christ, and falleth backe from it, he is a tormenter as much in him self, and a crucifier of the Lord of glory. Walke therefore, goe on from strength to strength, from vertue to vertue. Ye haue bene hertofore often moued: but what effect hath it taken? God grant that there be not a retyring from strength to weaknesse, from vertue to sinfulness. It is to be feared that many mens wonted zeale, is transformed into cold security, their liberality into greedinesse, and biting vsury, charity into enuy, sobriety into wantonnesse, humility into pride and hautinesse. This is the common walking of men, for whom it were farre better if they stood still. The Apostle could not mention them but with teares. *There are many which walke, saith he, of whom I haue told you often and now tell you weeping, they are enemies of the Crosse of Christ, their belly is their God, their glory is in their shame, their end is damnation.*

They which walke with God must still walke on.

25 Walke not as these doe in darkenesse, but in light. God is light, walke therefore *with God*. And then ye doe that which hee requireth at your hands. Walke with him: for howsoeuer wee walke, we are sure to walke before him. We cannot shunne his eye: if we fly vp into heauen, hee is there, if wee goe downe into hell, there he is also. He seeth things done in light, and beholdeth that which is couered with darkenesse: hee is pryncipall vnto mens thoughts: hee knoweth the spitefull and malicious purposes of the

We all walke before God, but not all with God.

the Scribes and Pharises: he espied *Adam* biting the forbidden fruit: he looked vpon *Cain* shedding his brothers blood: he perceiued the secret finnes of Sodomie: he vnderstood the corruption of *Gebezi*, and made it manifest: he saw the double heart of *Judas* who kissed his master and betrayed him: he beheld *Siba* when he falsely and traiterously accused *Mephibosheth* vnto *Dauid*. The cloaked adultery and murther which *Dauid* had couered with clouds of policy, could not bee hidden from his eye: The lie of *Ananias*, was written in capitall letters before him plaine to bee red: The sleights and conueiances of the vsurer cannot bee couered with figtree leaues from the sight of the almighty: there is neither bribe giuen nor taken, but God looketh vpon it; there is no treachery nor treason that can be hid from him. *Dominus videt*, is a short, but a good lesson. I beseech you learne it and remember it, that it may teach you to walke alwaies as in the sight of the Lord, who wil be a swift witness and a fierce iudge against euill doers who walke with Satan, Which thing rightly and duely considered and weighed would bridle these vntamed affections of ours, and terrifie men from these heinous & wilfull finnes. Our Lord grant this good effect for his great mercies sake. Thus haue you heard the occasion, explication, and application of these the Prophets words: what way we may please God and pacifie his wrath, what we owe to our neighbours, namely to deale iustly, and mercifully with them, not rashly to iudge of them, easily to forgiue them, and liberally to giue vnto them: what we owe likewise to our gracious God, to wit, to humble our selues lowly before his Maiessty; and carefully, zealously, and continually to walke in his presence. To this God, euen our good and mercifull Father, with his Sonne our Sauour, and the holy Ghost our Sanctifier, three persons and one God, be all honour and glory, world without end. Amen.

A Sermon preached in Yorke at a Visitation.

MATTH. 21.

Verf. 12 *And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the mony changers, and the seats of them that sold dones.*

13 *And said to them, It is written mine house shall be called the house of prayer: but ye haue made it a denne of theenes.*



HE Church and spouse of God hath been euer most deare to the children of God. Godly Princes haue alwayes carefully trauelled for the good preservation and gouernement thereof *Dauid* that Princely Prophet; *Salomon* that wise and mighty king, *Iehoshaphat*, *Ezekias*, *Iofias*, *Zorobabel*, with others most Religious and worthy men which bare excellent rule in

The care which the godly haue alwayes had of the Church

their dominions haue painefully trauelled not onely to build, to amplifie and to enlarge the kingdome of God by setting forward true religion, but also to purge and reforme his temple by taking away such defilements & corruptions as grew by means of carelesse gouernment. The Apostles of Christ both among the Iews & Gentiles did first plant Churches by the diligent preaching of the Gospel, and afterward with like care and diligence visit them to see in what state they stood, that if any thing were gone to decay, it might in time be repaired. This is recorded vnto vs in the history of their acts & deeds, and namely in the fifteenth Chapter. Christ the annointed king and Priest, the great shepherd of the sheepe, the perfect example giuen vs to follow did not onely goe about through all Galilee and the coasts of Iury, preaching the glad tidings of the Gospel, and confirming his heauely doctrine with wonderful miracles, but as it is in this present history declared, perceiuing that through the subtiltie

Agg. 15.

of.

of Satan, and couetousnesse of the Priests, the Temple of God was prophaned, in his pastorall care he visited it, and in the zeale of God voided them out which did defile it. How the Fathers of the Church, and chiefe Pastors, haue with great care and diligence euery where at all times, in all ages done the like. I need not declare vnto you, the histories are plaine and plentifull. And thus considering my calling and the charge committed vnto mee, I thought my selfe by these former examples in duety forced and in conscience bound, not onely as much as in me lyeth, to feede the flocke of Christ, but also to view, and see in what state the Church of God committed to my ouersight and gouernment standeth. And as Christ began with the most magnificent Temple of Ierusalem, which hee found prophaned, and polluted, through the practise of the Priests: so thought I it conuenient and meete first to visite this most ancient and famous Church, the head and example to all the rest, wel hoping to find it in better order.

The Church
purged, and
the vse there-
of shewed by
Christ.

2 That we may learne by the doctrine and example of Christ how we ought to vse our selues in the house of God, as well for the establishing of true religion, and of the sincere seruing of God, as also for the expelling of that which is vaine, corrupt and counterfet, there are in this action of Christ two things, especially to be considered of: first hee commeth to Ierusalem, entred into the Temple, findeth it full of corruption, and doeth purge it: secondly hee teacheth the true vse of it, and sheweth them their fault who did abuse it.

The enter-
tainement of
Christ and his
Ministers in
the world
when they
goe about to
doe the worke
of the Lord.
Luke 19.

3 Christ comming towards Ierusalem was at the first highly magnified and receiued with applause of the people, crying, *Hosanna, Blessed is he that commeth king in the name of the Lord, peace in heauen and glory on high.* But this faire weather did not long continue. So soone as he entred into the city & taught, the chiefe Priests, the Scribes, and the Princes of the people, sought to destroy him: yea the people which before gaue so great applause, crying, *Hosanna*, soone after cryed with a loud voyce, *Crucifige.* The Gospel in prosperity hath many pretended friends and fauourers: but when it is persecuted by the wise and mighty men of the world, then these counterfets shew themselves in their owne colours, the hollownesse of their hearts is then detected,

scryed. Let the Minister therefore which mindeth indeed the glory of God, beware that he neuer depend vpon men whose mindes are changeable and alwayes wauering; but let him rest vpon God, and relie himselfe wholly vpon his prouidence. Let vs all faithfully and painefully trauell in our function, making our selues ready for the Crosse patiently to suffer with Christ Iesus.

4 Being come to the city he straightway entred into the Temple, either as *Gregory* noteth to declare *quod ex culpa Sacerdotum ruina Populi*, that the fault of the Priests is the ruine of the people, and therefore his principall care was to correct and reforme them; or else to giue all men an example of diligence in repairing to the house of God. Christ's entering into the Temple.

5 Hauing entred the Temp'le, he findeth there in stead of The state Pastors teaching the word of God, drouers and brokers making sale, in stead of pews for prayer, tables for exchange; in stead of righteous men, bruit beasts; theeeues in stead of a Sanctified congregation. Thus he found the Church of Ierusalem disfigured and forlorne: this was the state of that Synagogue, at what time hee came to visit it. wherein he found the temple of Ierusalem.

6 How to proceed in reforming a Church so greatly disordered, our Sauour hath taught vs by his owne practise amongst the Iewes. He entred into the Temple, threw out the men that bought and sold, whipped out the beasts, powred out the changers money, turned their tables vpside downe, ouerthrew the seats of them that sold doues, and withall told them, *Scriptum est*, It is written. He endeuoreth to reforme the Church by purging it.

7 In that we read how Christ did all these things, wee are thereby giuen to vnderstand, at whose hands we must expect reformation of things amisse in the Church of God. Christ had authority to cast out of the Temple whatsoeuer displeased him, because he was supreme Lord ouer it. The persons therefore to whom this worke of reformation belongeth, are not all men indifferently but they onely to whom he hath granted the seat of speciall authority in his Church. If they whom he hath set ouer his house as principall seruants, guides and stewards, either ciuilly or spiritually, as *Moses*, or as *Aaron*, to rule and gouerne it vntill his comming, shall in such manner as agreeth with their feuerall By whom the Church should be reformed, when things are found to be amisse.

Esa. 49.

2 Reg. 22.

Jerem. 1.

seuerall places and callings, performe his duty in the Church of Christ, whoſoeuer in ſuch proceedings withſtanderth them the ſame vndoubtedly rebelleth againſt God. Yea I ſay further, when God hath giuen his people kings which are as nurſing fathers, and Queenes which are as nurſing mothers to his church, when Princes are not enemies but profeſſors of the faith, and protectors of the faithfull, their hands ought to bee chiefe in this worke: neither is it lawfull for ſubiects of what degree and order ſoeuer by themſelues to attempt alteration and change in the Church of God, though it be from worſe to better. In the dayes of *Iuſias*, *Helkiah*, although he were the Lords high Prielt and knew things to be much out of order, did not therupon according to the cuſtome of the turbulent and ſeditious, by word or writing alienate and eſtrange the minds of the people from the preſent kind of gouernment either of the Church or publike wealth, but peaceably and orderly, he ſent *Shaphan* the Chancellor to the king: who perceiuing the things which were amiſſe, went immediatly vp to the houſe of the Lord with all the men of Iuda, & the inhabitants of Ieruſalem with him, and the Prielts and Prophets and all the people, where the faules and abuſes being clearly ſet down that euery one might ſee them, he gaue comandement to *Helkiah* the high Prielt, and the Prielts of the ſecond order, and the keepers of the doore to bring out of the Temple of the Lord, all the veſſels that were made for *Baal*. Thus the Prince did his duty, and the Prielts theirs, he by iniunction, and they by execution, they inſtructing him, and hee ſtrengthening them in the worke of the Lord. Seeing therefore we haue on the one ſide (the name of the Lord be bleſſed for it) the higheſt power, zealous for the glory of God as theirs was: let not vs whom this care ought eſpecially to touch, ſhew our ſelues leſſe ready then they were to bring out of the Temple of the Lord all ſuch filthy corruptions as are crept into it by the wicked dealings of thoſe vngodly men which care not how ſhamefully they pollute and defile it, let not vs whom the Lord hath made the ouerſeers of his houſe, be ſlothfull in proceeding to ſweepe, cleaſe and purge it according as lawes and ſtatutes, haue wiſely provided in this behalfe: let vs conſider that we are the Lords labourers, that the worke we haue in hand is

his

his husbandry, that our duety is as well to destroy as to build, to roote out as to plant.

8 But what is that which we must labour to destroy? what weeds be those which we must endeavour to root out? We read here that our Saviour did cast buyers and sellers out of the temple, terming them *Theeves*. For although to buy and sell be actions in themselves lawfull and honest: yet the time and place with other circumstances, may so change their quality, that hee which buyeth, shall be as one that robbeth, and he that selleth as one that stealeth. They bought and sold in the Temple: this Christ condemneth. Yet behold what a beautifull colour they had set vpon their wicked practises, to make them seeme allowable before men. For of the iudgement of God they made no account. It is written in the Law, *Thou shalt eat before the Lord thy God, in the place which he shall choose, to cause his name to dwell there, the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway. And if the way be too long for thee, so that thou art not able to cary it, because the place is farre from thee, where the Lord thy God shall choose to set his name, when the Lord thy God shall blesse thee, then shalt thou make it in money, and take the money in thine hand, and goe vnto the place which the Lord thy God shall choose, and thou shalt bestow the money for whatsoeuer thine heart desireth, and shalt eat it there before the Lord thy God, and reioyce both thou and thine household.* Vnder pretence of providing that according to this Law, men which dwelt farre off, might alwaies at their coming to the temple, haue sacrifices there and offerings in a readinesse to present before the Lord, their covetous humour fed it selfe vpon the people without all feare of God, without any reuerence at all of his sanctuary. May they not iustly be termed *Theeves*, who pretending thus to serue the Lord in his sacrifices, robbed and spoiled him in his Saints? No doubt Ierusalem, had she knowen the things which belonged to her peace, would haue blest the houre, wherein the Lord of the house came to ease that holy place of so intollerable burthens, to rid his Temple of so noisome filth.

9 Now because the root from whence these abuses and corruptions grew, was the settled wickednesse wherewith the hearts
P both

What was reformed by Christ in the Temple.

Deut. 14.

What wee should re-

forme in the
Church, ac-
cording to
Christs ex-
ample.

both of the Priests and people were posselt; therefore wee may without swearing from the true intent of this history, take occasion here to note some special pollutions of the mystical Temple of God which is his Church, and to shew the great necessity of remouing them. Wherein (as the present occasion of our assembly at this time requireth) I will especially touch such as properly belong to that part of the Church which hath the spirituall regiment of the other. This therefore is the principall matter which now we haue to obserue in the fact of our Lord and Master Christ, that if in visiting our temples, we find them possessed with wicked Pastors, they are not there to be suffered, the rod of severity must whip them out. Who be good shepheards and who be theecues, it is soone discerned, ye shal know them by their fruits.

The vnkind
affection of
uill pastors,
John 10.

10 Vnto good Pastors our Sauour opposeth hirelings, theecues and robbers, shewing also the difference betweene the one and the other. The good shepheard loueth his flocke intirely, it grieueth him not to powre out his very soule for their sakes, he gathereth them as lambes into his armes, carieth them in his bosome, and kindly intreateth them. Contrariwise the hireling careth not for the sheepe, he beareth a sterne and a stony heart towards them. And as their inward affections are farre different, so their outward actions are much vnlike, whether we looke vpon their entring into their function or their dealing after they are entred.

Their vnor-
derly entring
vpon the
flocke by Si-
mony.

2 *Mat. 4.*

11 The true shepheard goeth in by the doore, to him the porter openeth: He taketh not this honour vnto himselfe, but expecteth a calling from God as *Aaron* did; he breaketh not in by violence, but waiteth till the porter open vnto him, till they giue him entrance, to whom Christ hath giuen power and authority to ordaine. But theecues and robbers *clime vp another way*, they wind in themselves by vnlawfull meanes, with money they purchase the roomes which they occupy in the Church of Christ. Thus did *Menelaus* get the Priesthood from *Iason*, at the hands of the king, by giuing three hundred talents of siluer more then the other, albeit he had nothing in himselfe worthy of the high Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast. Thus *Leo* the tenth, *Innocentius* the eighth,

eighth, *Siluester* the third, two *Gregories*, the sixt and the twelfth yea the most part of the Bishops of Rome for many yeeres haue obtained their Popedomes. Thus doe their Cardinals, Bishops, and Prelates; thus doe their Clergy euen to this day. And I would to God this were onely their fault. A thing both condemned by the commendable lawes, decres, and constitutions of sundry Counsels, and also by the blessed Apostle *S. Peter*, so grievously accursed in him whose heart was first therwith infected, that in the whole body of the Sacred Scripture, a note of the like indignation conceiued against any other sinne (as I am perswaded) can scarcely be found. For why? If they which bought and sold but the beasts of the field, and birds of the ayre, doves, sheepe, and oxen, in the place which God had sanctified to himselfe, were therefore termed by a name that declareth their dealings, to haue beene as much abhorred in his sight, as if they had spent all the dayes of their life in theft and robbery, how can we thinke any bitternesse of speech, or sharpenesse of punishment, too great for so extreme licentiousnes, as these that make sale of the cure of soules, that bargain for the gifts of the holy Ghost? For so they are. The making of Bishops, the bestowing of benefices, the presenting, instituting, and inducting of Pastors, the placing of teachers, guides, & ouerseers in the Church, is and should bee accounted the very worke of the holy Ghost. Attend saith *S. Paul*, take heed to your selues, and to the whole flocke, where *in the holy Ghost* hath placed you Bishops to rule the Church of God, which hee hath purchased with his owne blood. Whosoever therefore be the man that presumeth to staine a thing so holy, with the execrable filth of indirect dealing, of buying, selling, couenancing, bargaining either for money, or money worth. may it not as iustly be said to him, as to *Magus*, *Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money: Thou hast neither part nor fellowship in this busines: for thine heart is not right in the sight of God: I counsel them with S. Peter*, that are in the gall of this bitternesse, and in the bonds of this iniquity betime to repent them of their wickednesse, and to pray vnto God, that if it be possible the thoughts of their hearts may be forgiven them.

12 It is a true saying, *Vix bono peraguntur exitu que malis sunt*

Their euill
dealing after
they are en-
tered.

2. Mac. 4.

Job 10.

They steale.

3 Pet. 5.

Mic. 3.

Isa. 56.

Deut. 33.

inchoata principio, Things ill begun are not commonly well ended neither are their proceedings likely to be good, whose beginnings are so greatly out of order. They which enter not into the temple, as did *Aaron*, will hardly behaue themselves in the house of the Lord as *Aaron* did. *Iason* obtained a superiority in the Church by money: But how behaued he himselfe in this his purchased Iunction? Began he not immediatly to draw his brethren to the customes of the Gentiles? Did he not by and by change their Lawes and policies, and bring vp new statutes contrary to their Law? As the good shepheard entring in at the doore, when he is entred guideth his sheepe as *Dauid* in the discretion of his hands, feedeth them carefully with wholesome doctrine, and walketh in all vprightnesse of holy and vndefiled conuersation before them: so he that climeth vp another way, after he hath gotten himselfe in, seeketh nothing but to steale, kill, and destroy. *The sheefe commeth not but to steale, to kill and to destroy.* He hath no other end or purpose.

13 The onely thing that should be desired by the Pastor is the weale and benefit of his flocke. For if the marke whereat we shoot, be but to make our commodity by the Gospel of Iesus Christ: wherein doe we differ from theeuers and robbers? Is not our intent and purpose the very selfe same with theirs? Wherefore *S. Peters* exhortation is, Feed the flocke of God, caring for it, *not for filthy lucre*, but of a ready mind. If a man haue al knowledge, insomuch that he be able to speake with tongues, yea and to prophecy, yet if the thing for which he laboureth, be his own gaine, if he vse this vocation, then which nothing is more precious and holy, onely as a way or trade to liue by, whatsoeuer he receiueth with such a mind, he stealeth rather then receiueth it. This is that whereof the Lord complaineth so grieuously by his Prophets, *The Priests teach for hire*, the Prophets prophecy for money: yet will they leane vpon the Lord and say, Is not the Lord among vs? And againe, *These shepheards* cannot vnderstand, they all looke to their owne way, euery one for his aduantage and for his owne purpose. *Moses* blessing *Leuy* before his death, saith first, *They shall teach Iacob thy iudgements and Israel thy Law, they shall put incense before thy face, and then addeth, Blesse, O Lord, his substance, accept the worke of his hands.*

As

As if he should haue said; So long as *Zeny* and his sonnes doe not seeke their owne commodity, but thy glory, thou art righteous and canst not forget to provide in large manner, both for them and theirs. As indeed till the men of that sacred order tooke flesh-hooks in their hands, and sought to better their estate by force, till they became like to greedy *Mastiuues*, rauening cures, who euer saw the Leuite of the Lord forsaken, or the sonne of the Leuite begging his bred? So likewise the Church of God was neuer spoiled till her Pastors were ouercarefull to bee enriched. In the prime and first appearing of Christian religion, as long as that heroicall contempt of earthly things continued in the guides and leaders of the people, what heapes of worldly treasure were brought and laid downe euen at their feet? Men thought themselves to performe nothing worthy of that profession into which they were entred, vnlesse they sold away their lands, goods, and possessions, and gaue all to make them rich, by whose meanes themselves were become righteous. The contrary to which affection as in other parts of the Christian world, so in this also hath taken such root, and is growne now so strong, that God may iustly charge vs as sometime hee did his owne people saying; *Ye haue spoiled me, euen this whole Nation.* If therefore we be grieved (as who is not grieved?) to see the hauocke that is made of the Church of God, let vs change our earthly and worldly affection that he may change the condition of his Church. God is no puruey for theeuers and robbers. Let vs in sincerity and in truth, heartily and indeed despise our own gaine for his glory, and proue him, if he will nor rebuke these deuourers for our sakes.

14 The next thing which Christ obserueth in theeuers is this, They kill they destroy the flocke, and make as little conscience to kill as they do to steale. They kill not the bodies, but the soules of men. The life of the soule is the word of truth, wherein whosoever hath taken vpon him to instruct the flocke of Christ, and either cannot, or will not doe it, what doth he els but kill and destroy? *Moses* speaking of the obedience of Israell to the Lawes and statutes of their God, *This is,* saith he, *your wisdom.* But how came Israel by that wisdom? Did they naturally know the Lord, as beasts doe naturally know their dammes? No, *The Lord said vnto mee,*

saith *Moses*, Gather the people together, and I will cause them to heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children. So they came nere and stood vnder the mountaine, and were taught of God which spake vnto them out of the midst of the fire. Thus God taught Israel then. Afterward he raised vp Prophets among them of their owne brethren, and they were taught by men like vnto themselues. Neither hath God at any time ceased and left off, but from the beginning of the world to this very houre he hath giuen men knowledge by instruction and saued his elect by teaching. Cannot God then giue wisdom from aboue without a teacher? Yes, God is able to maintaine the life of man without bread. But why doe wee talke of his absolute power when his will is, that *Cornelius* be taught by *Peter*, *Lydia* by *Paul*, *Paul* by *Ananias*, the Eunuch by *Philip*, euery soule that is wise in the doctrine of saluation by Apostles, Prophets, Euangelists, teachers appointed for the gathering together of the Saints, for the worke of the Ministry and for the edification of the body of Christ. As therefore hee that will liue must eate, so hee that will bee saued must haue a teacher. Wherefore when the Lord meant a blessing to his people, he made them this promise, *I will giue you Pastors according to my heart, which shall feed you with knowledge and vnderstanding*. When their Pastors were void of knowledge and vnderstanding, this was euer a token that their ruine and destruction was at hand. Come now saith the Prophet, *all ye beasts of the field, come to deuour euen all the beasts of the Forrest*, this people cannot continue now, they must needs perish: for *their watchmen are all blind they haue no knowledge, they are all dumbe dogges, and cannot barke, they lie a sleepe, and delight in sleeping*. Wee are vnworthy of our liues if we doe not acknowledge the wonderfull blessing of God in our ministry at this day. For howsoeuer it be debased by some, yet is it so farre off, God be thanked, from the state of the Iewish Clergie in those dayes, that I am perswaded there neither is, nor euer was, a more learned Ministry in any Nation vnder heauen. Neuerthelesse I acknowledge, It is much to be lamented, that the glorious Gospel of Christ, now shining with so perfect beauty as it doth, in the midst of so great light,

fo

so many should still remaine in darkenesse, liuing as men without God in this present world, and perishing through the ignorance of his sauing trueth. In the meane while; they which are the chiefe and principall causes hereof, thinke they haue very well discharged themselves by accusing others, as if when they against all, both religion and reason, haue drawn vnto themselves those possessions which ought to maintaine such as labour in the Gospel, a Bishop by striking the earth with one foot might raise vp learned Pastors, sufficient to furnish a whole Province. But whosoever be the principall cause of this disorder, they vndoubtedly cannot wash their hands of it, that presume to take vpon them the charge of soules, for which they know themselves vnfit and altogether vsufficient. In these which destroy, because they cannot saue, there is onely a defect, which although it worthily deserue punishment, doeth neuertheless moue some pittie and compassion, if there be a willingness to doe that which there wanteth ability to performe. But against such as wittingly and wilfully suffer the sheepe for which Christ dyed, to die for want of instruction, the soules of them that perish doe cry as the blood of *Abel* against *Cain*, for vengeance and wrath. *Giue attendance therefore to reading, to exhortation, & to doctrine, exercise these things,* and giue your selues vnto them that all may see how you profit, and how the Church doth profit by you. Ye are fed by the sweat of other mens browes, ye receiue things temporall, without any corporall labour of your owne. But with what conscience doe ye this, if they which Minister vnto your necessities, reap not that at your hands for which they minister? You can perhaps alledge many colourable excuses for your selues. But will you alledge the same in that day when a strict account of your stewardship shall be required by him, that commeth to iudge both quicke and dead? Consider these things, and *be ye stedfast, vnmoueable, abounding alwayes in the worke of the Lord knowing that your labour in the Lord is not in vaine.* Is it not better for you to saue both your selues and others, then by not sauing others nor to saue your selues?

15 They which are saued must be sanctified in trueth: they which are of the trueth must be consummate and made perfect in one. They are no better therefore then soule-murtherers bee, they

doctrine of
heresie or
schisme.
Iohn 17.
Actes 20.

1 Cor. 5.

Rom. 16.

Apc. 9.

they neuer so painefull in their teaching, that teach such doctrines as doe either poison the Church with heresie, or dismember and rent it asunder with schisme. Of heretikes *S. Paul* forewarning the Church of Ephesus, saith, I know that after my departure there will *ravening wolues* enter in among you, not sparing the flocke. Of Schismatickes, he writeth in most earnest manner as well to the Church of Corinth, as of Rome. To the one, *I beseech you brethren, by the Name of our Lord Iesus Christ, that ye all say one thing, and that there be no schismes amongst you.* To the other, *Marke them diligently which cause division.* These serue not the Saviour, they serue the destroyer of the world. They haue ouer them a king, to wit the angel of the bottomles pit, whose name in Hebrew is called *Abaddon*, that is to say, a destroyer. Their pestilent properties *S. Iohn* sheweth by comparing the harme which they doe in the Church, to the torments which they suffer that are stung with Scorpions.

They kill by
example who
teaching
soundly liue
disorderly.
Sozom. l. 2. c. 5.

16 Now as these destroy by ill teaching, so likewise there are others who teaching well but liuing ill, doe more harme by their life in one houre, the good by their doctrine in many yeres. *Sozomene* writeth, that when Barbarous nations saw how the Christian Priests which were captiues, did by their sober and reuerend behauiour damme vp the mouthes of euill speakers, they thought them to be men full of wisdom and vnderstanding, and hoped to find fauor at the hands of God, if they should worship him after the maner of those worthy and graue sages. Could the ancient prophets, the blessed Apostles, the holy fathers in former times haue enlarged the bounds of the Church in so strange wise as they did, had they not conuerted more by the rare integrity of their maners, then by the force & power of their words? Not without cause therefore doth the Prophet make request in the Psalme, that the Priests of the Lord may put on righteousness as a garment. For if their shame be seene, who shal hide the nakednesse of the people? Thus we see what should especially be reformed in the principall part of the house of God.

The maner
of reforming.
Christ reformed the
temple orderly.

17 It remaineth now that somewhat be spoken of the maner of reformation. Christ in reforming the Church proceeded orderly, knowing that disorderly remedies of euils are as dangerous as the euils for which they are sought. His orderly proceeding appeareth

appeareth in this, that he first visited, and then reformed. Visitations if they be vsed according to the true intent and purpose whereunto they were ordained, are needfull and profitable in the Church. For howsoeuer they be now abused by men of corrupt mindes, the cause for which they were first established, was the maintenance of truth, the rooting out of heresie, the confirming of good orders, the redressing of things amisse, the continuing of religion, peace and innocency amongst men. If we reap not this fruit and commodity by them, the fault is in our selues: in the parties visited, when they hide and conceale that which should be reformed; in the visitors when they are carelesse in admonishing, and if that doe not serue, in punishing offenders detected and lawfully conuicted before them. Let the one sort therefore remember the sinne of *Achan*, how close it was kept, and how God plagued Israel till it was reuealed: and let the other consider the example of Christ, which proceeded no lesse seuerely in punishing then orderly in searching out the faults and abuses of the Temple. *Iosh. 7.*

18 The rod in the hand of the Pastor is as necessary as the staffe, yea perhaps more, because they are moe whom feare doth constraîne, then whom loue doeth allure to become vertuous. It is noted that in the dayes of *Iason*, a dissolute and carelesse high Priest, the inferior sort of Priests being let alone, were no more diligent about the seruice of the altar, but despised the Temple and regarded not the sacrifices, they became frequenters of games and heathenish exercises, not without great disgrace to their calling. When *Nehemiah* returning from captiuitie, found that *Eliafhib* the high Priest had chambered his kinsman *Tobias* in the court of the house of God, where aforetime the offerings, the incense, the tithes of corne, of wine and of oile appointed for the Leuites had been laid, by which meanes it came to passe that they receiuing not their portions were seld, and so the temple was left destitute; this saith *Nehemias*, grieved me sore. But whence grew this fault? Where did *Nehemias* lay the blame, but in the gouernours? *I reprovèd*, saith hee, *the rulers, and said vnto them, Why is the house of God forsaken?* If iniquity doe abound for want of punishment, they which haue authority, be it ciuill or Ecclesiasticall to repress sinne, must answer it. *Seuerely.*
Nehem. 13.

Thoroughly

Euseb. de vita
Constant. lib. 3.
cap. 62.

That which
moued Christ
to reforme
the Church
was his zeale.

Petrus de Ali-
aso, Herueticus,
Anton Paga-
nus, &c.

apoc. 3.

19 It is not sufficient for them to mislike sinne, but they must proceed against it, and that so farre till they haue thoroughly redressed things amisse. Christ did not cease pursuing theeuers till their cattell were gone, their tables ouerthrowne, their money scattered, themselves expelled and driuen out. Which example *Constantine* well following, hath made himselfe a president worthy by other Christian gouernours to be followed. He did not content himselfe with misliking or reprobuing, or lightly punishing heretikes, but quite and cleane disburthened the Church of them. *Shall we suffer, saith he, the contagious infection of so great euils to creepe further; knowing that long delay may cause euen the sound and the strong to be infected with it, as with a plague? Why doe we not speedily with rigor of publike punishment cut vp the very rootes of such iniquity?* The Angell of the Church of *Thyatira* did not performe his duty in this behalfe so long as *Iesabel* was permitted to teach; nor of *Pergamus*, so long as any one *Nicolaitan* was there suffered, nor of *Corinth*, so long as there was any iot of their corrupt leuen kept. I would to God, saith the Apostle, they were cut off which trouble you, not rased on the skin, or lanced in the flesh, but cut off.

20 This can neuer be done where there lacketh zeale, for want whereof in the Church of *Ierusalem* their corruptions grew so fast, that there was no place left free and cleare, the leprosie of their sinne cleaued euen to the wals of the house of God, till he came whom the zeale of that house did as it were consume and deuoure. If there were any sparke of the like zeale remaining in any Pope or Prelate of the Church of *Rome*, could they choose but bewaile the vnhalloving of their Temple? could they patiently abide to see it possessed by Heathenish despisers of Gods Law, to see it made a denne of theeuers, a kenell for dogs and vn-cleane beasts? There haue not wanted euen of their owne which haue put them in mind of things to be reformed in the body of their Church, in their Pope and Court of *Rome*, in their Bishops and Prelates, in their seuerall orders of religious men, in their Clergie, and in their Laitie, there haue not wanted from time, to time, such as haue clearely conuicted them of spoiling, murdering and destroying. But the answer of the Church of *Rome* hath bin alwaies, *I cannot erre, I am rich and increased with goods,*
and

and haue need of nothing. Thus she refuseth, yea she hateth to be reformed, not knowing, or at least wise not acknowledging that she is wretched and miserable, and poore, and blind, and naked. To let them goe and to come to our selues. If God haue vouchsafed to choose himselfe an holy dwelling place amongst vs, ought not we to doe the best we can to cast out all that staineth and marreth the perfect beauty of his Church?

21 What to amend both in our selues particularly and gene- rally in the body of the whole Church, together with the right and orderly meanes of working this amendment, it is not humane policy that can teach vs. But *Scriptum est*, It is written what God requireth. This is the onely rule as of building, so likewise of repairing the Church. *Iosias* heard the words of the booke of the Law, and then reformed his realme, binding himselfe and all the people by couenant, to walke after the Lord, to keepe his commandements and his testimonies, and his statutes with all their heart and with all their soule. So in the dayes of *Nehemiah*, when it was found written in the booke that the *Ammonites* and the *Moabites*, should not enter into the Congregation of God, when they had heard the Law, they separated from Israel all those that were mingled with them. The same booke was opened and red vnto vs. It was found that our fathers had not obeyed the words of that booke, to doe according vnto all which is written therein for vs. Hereupon our gracious Soueraigne well following the blessed example of Christ Iesus, did that in her dominions for which she hath as worthily as euer any Prince deserued that praise whereof the Prophet speaketh, saying, *Thou shalt be called the repairer of the breach, and the restorer of the pathes to dwell in.* She hath caused the vessels that were made for *Baal* and for the host of heauen to be defaced, she hath broken downe the lotts that were builded for idolatry, she hath turned out the Priests that burnt incense vnto false gods, shee hath ouerthrowen all polluted and defiled altars, she hath abolished darkenesse, and caused the light of Gods eternall trueth gloriously to shine, as we see it doeth in the Church of England at this day. Remember her, O Lord, for this, and wipe not out the kindnesse that she hath shewed on the house of her God, and on the offices thereof.

The vse
whereunto
Christ requi-
reth the tem-
ple to bee re-
stored.

22 Our Sauour alleaging the words of Scripture before mentioned, doth not onely hereby warrant his owne deed, and lay open the grossnesse of their fault, but also instruct them in the right vse of that which hitherto they had so greatly abused. *My house shall bee called the house of prayer for all nations.* In which words we learne first, that the Church is consecrated to the seruice of God, in respect whereof it is called *his house*: secondly, what seruice it is which he requireth; *My house shall be called the house of prayer*: thirdly, of whom this seruice is required, namely of *all Nations*.

The temple
sanctified to
the seruice of
God.

23 It addeth much to the wickednesse of the sonnes of *Hely*, and proueth the sinne of the young men to haue beene very great in the sight of the Lord, that they shewed their rauening nature vpon the purest and holiest things, that they made no difference betweene the offerings of the Lord, and common flesh; that they shamefully abused themselues with woemen, euen in the doore of the Tabernacle of God. The Prophet *Daniel* hath set it downe as a note of extreme impiety in *Balthazar*, that he with his Princes wiues and concubines drunke wine in the golden and siluer vessels which were taken out of the Temple at *Ierusalem*. When the men of *Tyrus* brought fish and other wares and sold them on the Sabbath to the children of *Juda*, *Nehemias* reprooued the Rulers of *Juda*, and saide vnto them; *What euill thing is this that yee doe, breaking the Sabbath day? Did not your Fathers thus, and our God brought all this plague vpon vs and vpon this City? Yet ye increase wrath vpon Israel breaking the Sabbath.* Such trafficke is as bad in the house, as on the day which God hath sanctified. Wherefore in the Law these two are iointly coupled together; *Ye shall keepe my Sabbaths, and reuerence my Sanctuary.* The prophaning therefore of the Temple, the house of God, the place of praier, is an euident token, that amongst the Iewes all religion was now trodden vnder feet, all reuerence of God abolished. This sheweth that there was now no difference at all, holy and common, pure and prophane, clean and vncleane, all was one. When they which ought not to die, but without the City, were suffered to liue within the Temple, yea, of and at the Altar, when Gods owne house was made a den of theenes, we cannot easily imagine a degree of prophannes be-

yond

Dan. 5.

Nehem. 13.

Leuit. 19.

yond this. At this the Lord himselfe doth seeme to wonder. *Is this house become a denne of theeues, whereupon my name is called before your eyes?* What reuerence or seruice is it likely that they would shew otherwhere vnto the Lord, who liued as theeues in that glorious sanctuary where all the earth should tremble before him? Ierem. 7.

24 In the house of God they had the Law both read and expounded, they offered sacrifice, and they praied. But because the seruice for which the Temple was ordained, though not onely, yet principally is praier, therefore hee hath said, My house shall be called *the house of praier*. In *Deuteronomy* it is called the place which God chose to cause his name to dwell there. *It is true indeed, saith Salomon, that God will dwell on the earth?* No doubt where his truth is sincerely professed, where his sacraments are rightly and duely ministred, where his name is called vpon by hearty praier, where two or three are gathered together in his name, that is to say, to serue him in these things, there the working of his spirit is so forcible and effectually, his mercie is so obiect euen vnto sense, his grace is in such sort felt, seene, and tasted, that he seemeth as it were to stand before mens eyes, to walke, to inhabit, and to dwell amongst them, when they are thus occupied. The doore of the Church is the gate of the Lord, & the righteous wil surely enter into it: They reioice when they heare men say: *We will goe into the house of the Lord*, the house of prayer, where as many as call vpon the name of the Lord shall vndoubtedly be saued. But because no man can call on him in whom hee doth not belecue, nor belecue without hearing the word of God, requisite therefore it is that the house of publike Praier, should also be the house of publike preaching. For this cause the Iewes heard the Law euery Sabbath day in their Synagogues. The publike k. ruing of God in the Church consisteth in hearing the word Deut. 12. 1 Reg. 8.

25 And as they did not onely heare the word, but also offer sacrifice in the house of God: so we in our Churches haue both the Gospel preached, and the Sacraments which are seales of the Gospell administred, knowing that Christ hath commanded both alike. He which sent his Disciples to teach, sent them also to baptize, hee which inioined them to preach, gau: them also another charge, *Hoc facite*; Doe this in remembrance of mee. In receiuing the Sacraments.
There.

Therefore as often as we speake vnto you out of these places, as often as here we Minister the Sacrament of Baptisme to your children, in token of their spirituall birth, as often as we doe here present our selues at the Lords Table, to eat of his bread and to drinke of the wine which he hath prepared for the comfortable nourishment of our soules, we keepe the Lords institution, and not our owne, we doe as he hath commanded, not as wee haue deuised, wee vse the house of God not as theecues but as Saints.

In prayer.

26 For these things the Sanctuary was erected; for these the house of God was sanctified and for prayer. Therefore the twelue told the rest of the disciples (as it is in the History of their acts)

Acts 6.

We wil giue our selues continually vnto praier & ministratiō of the word. Aaron was appointed vnto the law, as to offer so also to pray for himselfe and for the people. *Bee this sinne against the Lord,* saith Samuel, *farre from me, that I should cease to pray for you.* The request which Salomon made vnto God, in the first de-

1 Sam. 7.

1 Reg. 8.

dication of the temple, was, that if his people Israel should at any time for their sinnes be ouerthrowen before the enemy, or heauyn be so shut vp that they should be in distresse for want of raine, or if there should be famine in the land, or pestilence, or blasting, or mildew, or grasshopper, or caterpillar, if the enemy should besiege the, if they should fall into any aduersity, whether it were of body, or of mind, his eares might alwayes be open to the prayers which they should make before the Lord, in the house of prayer. Heare the supplications of thy people Israel which pray in this place.

Thus God will be serued of all nations.

27 Nor onely their supplications, but moreouer Salomon addeth, *As touching the stranger that is not of thy people Israel, who shall come out of a farre countrey for thy names sake, and shall come and pray in this house, Heare thou in heauen thy dwelling place, and doe according to all that the stranger calleth for vnto thee, that all the people of the Earth may know thy name, and feare thee as thy people Israel doe.* Agreeable whereunto are the words of the Prophet *Esay*, *It shall be in the last dayes that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the hilles, and all nations shall flow vnto it. And againe, The strangers that cleaue vnto the Lord to*

Esay 2.

Esay 56.

serue

serue him, and to loue the name of the Lord, and to be his seruants, euery one that keepeth the Sabbath and polluteth it not, and embraceth my couenant, *them* will I bring also to mine holy mountaine, and make them ioyfull in mine house of prayer: *their* burnt offerings, and *their* sacrifices shall be accepted vpon mine alter. For mine house shall be called an house of praier for *all nations*. This proueth that article of our Christian faith to be most certaine, wherein we acknowledge the Church of Christ to be Catholike and vniuersall. For we must vnderstand that there was a time when the Lord gaue expresse charge and commandement, *No vncircumcised in the flesh shall enter into my Sanctuary.* *Ezech. 44.* The adoption and the glory of the sonnes of God, the cove- *Rom 9.* nants, the law, the seruice of God, the promises, and all the riches wherewith the Church of Christ is adorned, did belong vnto Israel, and vnto none else: they were the onely people that obtained mercy, all the world besides was *Loammi*: amongst them God was knowne, but as for the nations they hard not of him; *Iudea* was the onely garden of the Lord, the rest of the earth was a meere wilderness, they were the vineyard, and we the forest, they within the wall of the City of God, and we without, they Citizens and we strangers. But now the bounds of the Church are enlarged, her elders as it is in the booke of reuelation doe now sing a new song; Thou hast redeemed vs to God by thy blood out of *every kindred, and tongue, and people, and nation.* *Reuel. 5.* Wherefore remember, saith the Apostle, *that ye being in times past Gentiles in the flesh, called vncircumcision of them which are called* *Eph. 2.* *circumcision in the flesh made with hands, were at that time without Christ, and were aliens from the common-wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world. But now in Christ Iesus yee which once were farre off, are made neere by the blood of Christ. For he is our peace, which hath made of both one, and hath broken the stop of the partition wall. This we are willed to remember. For is it not a thing very memorable, that in vs God should now accomplish the promise which hee made to his sonne so long before,* *Psal. 2.* *of me, and I will giue thee the heathen for thine inheritance, and the vttermoost coasts of the earth for thy possessions? Is it not memorable that the furious rage of the whole world might*

mightily opposing it selfe against the Kingdome of Iesus Christ, it should notwithstanding grow so soone to this so exceeding greatnesse, and that by so weake meanes, from so small beginnings? Now sith God hath brought this so strangely to passe for our sakes, sith the Lord hath done it for no other cause, but onely to open the doore of saluation vnto vs, with how great ioy of heart ought we to heare his voice, when he saith of the Gentiles, Let them ascend to Mount *Sion*, when he saith of his house, It shall be called the house of prayer for all Nations? He that will not throwd himselfe vnder this vine, hee that entreth not into this Arke, hee that will not be partaker of these celestiaall treasures, these heauenly mysteries, this true bread of life so largely offered vnto all nations, if his soule die the death, who will haue pitie or compassion of him? Wherefore to conclude, let vs be e followers of Christ as becommeth his deare children; let vs learne by his example to be carefull and zealous for the house of God, to purge and cleanse it as much as in vs lieth from all defilements, that as oft as wee doe reuerently and religiously frequent it to heare the word of saluation, to receiue the blessed Sacraments of the Lord, to powre out our praiers and supplications before him, his spirit groaning with our spirits, and our requests ascending through the forcible intercession of that onely Mediator which is to be heard for his reuerence sake, wee may reioice in our saluation, and hee be glorified by our reioicing. Which God the Father grant for his Sonnes sake. To whom, &c.

A Sermon preached at the Spittle in London.

ACTES. 10.

Verf. 34. *Then Peter opened his mouth, and said, Of a trueth, I perceiue that God is no acceptor of persons, &c.*

The fulnesse
of the Gospel
most cleare-
ly opened in
the Sermon
of Peter, by
occasion of
Cornelius.



HE doctrine of the Prophets and Apostles doth wholly tend to this end, to declare vnto vs, that Iesus Christ crucified is the promised Messias, the redeemer and Sauour of al that do beleeue in him. Neither is this matter cleared more perfectly by any Prophet or Apostle, then by the Apostle S. Peter in this Sermon which now we haue in hand. For therein is comprised
briefly

briefly, but most effectually the fulnesse of the Gospell, the perfect doctrine of saluation. Now because the occasion of hauing it preached, was *Cornelius* the Captaine, and the preacher of it was *Peter* the Apostle: I will note some-what in either of them seuerally for the better vnderstanding of that which the Sermon it selfe shall lay before vs. In *Cornelius* therefore first, what manner of man he was, on what occasion he sent for *Peter*, and in what sort he received him at his comming.

2 The curious description which *S. Luke* maketh of *Cornelius* here, declareth him to haue bene a notable and rare man, both by other circumstances of his person, and by his manners. The other circumstances which I meane, are his Countrey, his calling, and the place of his abode. Touching his Countrey, he was an Italian, an Ethnike, bred of Ethnike parents, trained vp amongst a people drowned in idolatry and superstition, worshipping false gods, being ignorant of the true God. By calling, he was a souldier, a Captaine of the Italian band, a Captaineouer one hundred souldiers. The Romans had souldiers out of all Provinces: but their chiefe force was of the Italians, whom they trusted best as naturall subiects. This Italian Captaine made his abode in *Cesarea*, a famous City inhabited by the Iewes. The whole Land of Iury was brought in subiection to the Roman Empire: and lest the inhabitants thereof should reuolt, certaine garrisons of souldiers were placed in sundry of the greater Cities, to see them kept in obedience, and to repress tumults, *Cornelius* the Captaine with the souldiers of his retinue were bestowed in *Cesarea*. If we looke on this mans Countrey, if we consider his calling and vocation, if we call to remembrance in what place he liued, and with whom he was conuersant: we shall find nothing but idolatry and superstition, we shall behold nothing but rape, robbery, murther, mischiefe, spoile, blood-spilling, we shall see nothing but lewdnesse, prophanenesse, wicked manners, and cursed company.

3 All the which occasions of corruption notwithstanding, he was deuout, he feared God with his whole family, hee gaue much almes to the people, and praied God continually. The mighty and mercifull God did gather pearles out of this dunghill. God can raise vp children vnto *Abraham* out of stones.

Q

Faith,

The person
of *Cornelius*.

His Country.

His calling.

His dwelling
place.His godlines,
occasions of the
contrary not-
withstanding.
Matth. 3.

Eph. 2.
1. Cor. 13.
Phil. 2.
Tit. 3.

Faith, piety, holiness, and religion, come not by nature, but of grace, of Gods free gift, not of our deserving, of mercy, not of merit: Faith is the gift of God. He worketh all in all. He giueth to will and to doe. Not by the workes of righteousness, which we had wrought, but according to his mercy hath he saued vs: that we may acknowledge our wretchednesse and vnworthines, and giue all glory vnto him.

What wee
 haue to learn
 by the former
 circumstan-
 ces.

Rom. 11.
Luk. 3.
Gen. 19.
Gen. 45.
Dan. 1.

2. Tim. 3.
Rom. 9.

4 Here wee learne, that neither parentage, nor vocation, nor corruption of place doth shut vs out of the Kingdome of God. Ethnikes, euen wild Oliues by nature, are grafted by grace in the true Oliue. Souldiers that liue in order, are allowed of by *John Baptist*. Neither filthy *Sodome*, nor superstitious *Egypt*, nor idolatrous *Babylon*, nor corrupt *Cesarea* was able to infect *Lot*, or *Ioseph*, or *Daniel*, or *Cornelius*, whom the Lord had chosen according to his good pleasure, and of his mercy had preferred. The foundation of God remaineth sure, and hath this seale; *The Lord knoweth who are his. I will haue mercy on whom I will haue mercy.* It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

The state of
 the Iewes, or
 uer whom
Cornelius was
 placed.
Rom. 9.

John 8.

5 *Cornelius* the Ethnike captaine, being placed in *Cesarea* ouer the Iewes, putterh vs in mind how the kingdome of Israel was taken from the Israelites, and giuen to others. Israel was the elect and welbeloued people of God, the happy seed of *Abraham*, to whom pertained the adoption, and the glory, and the covenant, and the Law that was giuen, and the seruices of God, and the promises. A most free people as themselves boasted. We are *Abrahams* seed, and were neuer bound to any man. A plentiful Land flowing with milke and hony, a most flourishing Kingdome, a mighty and victorious people; for the Lord of Hosts did fight for them. Yet this elect, beloued, free and mighty people was ouerthrowne, wasted, translated, brought into most miserable bondage and slavery, first by the Caldeis, then by the Medes, afterward by the Græcians, and last of all by the Romans. And this was the Lords doing. *I haue made the earth* (saith he) *the men, and beasts that are upon the ground, by my great power, and by my out-stretched arme; and haue giuen it vnto whom it pleased mee.* The name of God be praised for euer, and euer: for wisdom and strength are his, and hee changeth the times and

Ier. 27.

Dan. 3.

sea.

seasons; he taketh away Kings, and setteth up Kings. The most high beareth rule over the Kingdome of men, and giueth it to them whomsoever he will. Dan 4.

6 Iesus the sonne of Syrach shewing the causes why God translateth Kingdomes, *A Kingdome is translated* (saith he) *from one people unto another, because of vnrighteous dealings and wrongs and riches gotten by deceit, and couetousnesse and pride.* The things that destroyed Sodome were pride, fulnesse of bread, abundance of idlenesse, and that shee strengthened not the hand of the poore and needy. The sinnes that consumed Gods people in the wilderness, and of sixe hundred thousand, left but two aliue, was loathing of the heauenly Manna, and lusting after the flesh-pots of Egypt, worshipping of idols, fleshly fornication, tempting of God, and muttering against Magistrates. The cause why Iurie was laid wast, and Israel carried away captiue, was the contempt of Gods word preached by *Jeremy* three and twenty yeeres: and that there was no truth, no mercy, no knowledge of God amongst them. Swearing, lying, murther, theft, and adultery, had gotten the vpper hand: and one blood guiltinesse followed another. Therefore did the Land mourne, and euery one that dwelt therein was rooted out. "God is alwaies a iust God, one that hateth all iniquity, hauing no respect to Countrey or calling. If our faults be like, we may looke for like punishment. Let vs recount with our selues, and compare our selues with others. Are we not as guilty of vnrighteous dealing, of oppression, of extortion, are wee not as couetous, are wee not as proud, as euer any people was? Is there not as much pride, bellying, cheere, idlenesse, vnmercifulnesse, in the City of *London*, as was in the City of *Sodome*? Doe we not as much loath the true bread of Heauen? Cleaue we not as fast vnto idolatry and superstition? Commit we not adultery, and filthy fornication? Tempt we not God? Doe we not mutter against the Magistrates as the Israelites did in the wilderness? Is there more truth, mercy, and knowledge of God, lesse swearing, lying, murther, theft, adultery, and blood-shed in *England*, then was in the Land of Iurie? If Kingdomes then be translated for wrongfull dealing, for couetousnesse and pride: how can vnrighteous, couetous, and proud *England* stand long? If God spared not the

What brought the Iewes in subiection vnder others. *Eccles 10.*

1 Cor. 10.

1st. 25. of 4.

flourishing Citie of *Sodom*, can hee in his iustice spare the sinfull citie of *London*? If God ouerthrew the mighty people of *Israel* in the wildernesse for their sinnes: can hee winke at our soule and manifold offences? If the Land of *Iurie* was laid wast, and the elect *Israel* carried away captiue for their ingratitude, will not God punish and plague our shamefull contempt, our wilfull disobedience? For these examples are written for vs, that wee should not offend as they did, lest the like fall vpon vs, as fell vpon them: knowing that if God spared not the branches of the true oliue, hee will not spare the twiggcs of the wilde oliue: if hee spared not the transgressing Angels, the offending Iewes, neither will he spare vs most vile and sinful Gentiles: Our sin no doubt hath iustly prouoked our God to anger. Let our sighing and groning, our earnest prayer and true repentance remooue his wrath, lest our Niniue sinke, and perish in her sinne. Yet remaine there a few daies of repentance for the safety of our Citie.

1 Cor. 10.
Rom. 9.

The maners
of *Cornelius*.

7 Now to the former circumstances of *Cornelius*. *S. Luke* addeth also the description of his maners: testifying therein that hee was deuout, that hee feared God with all his familie, that hee gaue much almes, that hee prayed God continually. Heere is hee set forth as a perfect patterne of true Christianitie, an obseruer and keeper of the Law of the Almighty. And because the Lawe is contained in two Tables, his piety towards God is commended first: secondly, his loue and dutie towards men. So that it is shewed how he liued towards God, how hee ordered his family, and how hee behaued himselfe towards his neighbours.

His deuout &
religious af-
fection to-
wards God.
His faith.

8 Towards God he was deuout; he feared God, hee prayed continually. The foundation of deuotion is faith; the fruites are the feare of God, and prayer. Faith commeth by hearing of the word; he heard (by reason that he remained amongst the Iewes) that there was one true GOD, who was onely to be honoured. Hee had heard of the promised seed, in whom all people should be blessed, of the *Messias* which should be the Sauour of the people. Hee beleueed in this promised *Messias*, and therevpon hee is called deuout, for without this faith there is no deuotion, no pietie, no religion. That feare, that prayer that
commeth

commeth not of faith is but vaine, it is reiected as sinful in Gods sight. Whatsoeuer is not of faith is sinne. The tree must be good before it bring forth good fruit. *As the branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye except yee abide in me,* saith Christ. *Cornelius* brought forth good fruit, and therefore by faith he abode in Christ, that is he beleueed. The fruits of his faith were the feare of God, and prayer vnto God: for neither can we feare God as wee ought, nor call vpon him rightly except we beleuee in him. *How shall they call on him in whom they haue not beleueed?* And they beleuee not in God that doe not feare him, that doe not call vpon him. For true faith will exercise the faithfull herein. This feare of God hath euer respect to religion. Come ye children, and hearken vnto me: I will teach you the feare of the Lord, saith the Prophet. That is, I will instruct you in true religion, I will teach you the true worshiping of God. This is the first lesson that a christian should learne. And as all christians: so especially such as haue dominion & rule ouer others. Whereupon the princely prophet doth exhort them *Tekings, ye iudges of the earth serue the Lord with feare:* as iudging them happy, whose common-wealth is ruled by such as are professors and fauourers of true religion, such as feare the Lord. Which is most true. For happy was Israel while *Dauid, Iehoshaphat, Ezekias,* and *Iosias* ruled: because they were religious men and feared God. But vnhappy when as *Ieroboam, Achab, Amon,* and *Manasses* ruled, because the feare of God was farre from their hearts: they went a whoring after idols, and made Israel to sinne. How much the greater care should Christian Princes haue to place none in authority but such as *Cornelius*, men that are truly religious and feare God: such as *Constantine* the worthy Christian Emperour retained in his Court, when he cast out them who forsooke Christ, saying, that they could not bee faithfull to their Prince, who were vnfaithfull to God. Neither onely Princes but the people also, to whom the election of Magistrates appertaineth should haue the like care: remembering the exhortation that *Iethro* made to *Moses*, Prouide thou men fearing God.

9 And *Cornelius* praied God continually. Faith and feare of God doe breake out into his praises, and calling vpon him by prayer.

Rom. 14

Iohn 15.

Rom. 10

His fearing of God.

Psal. 2.

Sozom. lib. 1. cap. 6.

His continu.

both publike
and priuate.

Psal. 50.

*Mat. 11.
Acts 12.*

Luk. 18.

1. Sam. 11

*Mat. 26.
Psal. 6.*

praier. Prayer is an acceptable seruice of God, prescribed by him. selfe, and practised by his seruants, to the glory of his name. *Call (saith he) upon me in the day of trouble: and I will deliuer thee, and thou shalt glorifie me.* Of prayer there are two sorts, priuate, and publike: both which *Cornelius* vsed. Publike with his family, which he brought vp in the feare of God; priuate in secret place, hauing his appointed houres to pray. When the Angell appeared, he was in priuate praier, at the ninth houre, that is, at three of the clocke in the afternoone. Now as *Cornelius* vsed them both: so by his example should euery Christian doe. For, touching publike praier, the Disciples of Christ continued altogether with one accord in it. When *Peter* was cast into prison, the Church made earnest prayer vnto God for him. We read of the Pharisee and Publican both, that they went vp into the Temple to pray. Whereby we may learne, that they who refuse to ioine themselues in publike place the Church of God to pray with other men, they are worse then either Pharisees, or Publicanes. *Cornelius* made his house such a publike place for his whole family therein to serue God. For as hee feared God with his whole family: so is it to be thought that he serued God with his whole family too. Insomuch that there was a Church in his house, as in the house of *Philemon*. A lesson for all them who haue families, that they be religious and feare God indeed, they should vse priuate praier in their houses, and cause their families to frequent it. So shall they make their houses to be Churches. And Christ will be in those assemblies, according to his promise, I will be in the midst of them. As for priuate praier, it is also fruitfull and effectuous. For therein without suspicion of Phariscaill hypocrisie we powre out our hearts before God. *Anna* in the Temple so behaued her selfe in her priuate praier, that *Ely* the high Priest esteemed her as drunke, and sharply reprovved her for it. To whom shee answered mildly, *I am not drunke, but in my prayer I doe powre out my heart before God.* Christ appointed himselfe certaine times of priuat prayer, as in the garden, where he praied in such earnest and vehement sort, that there dropped from him both water and blood. *David* had his priuat night praiers, wherein such was the earnestnesse of his affection, that with his teares night by night hee watered his Couch. It appeareth
that

that *Cornelius* praied earnestly and heartily: for his praier pierced into the heauens, and was acceptable vnto the Lord. But God abhorreth praier that falleth out of the lippes, and proceedeth not from the heart. He detesteth the Pharisees, who worship him with their lippes, but their heart is farre from him. The Israelites powdered out many teares when they praied in Babylon. The very Ethnikes would not dally in their praier with their false gods. It is written euen of the Heathenish Romans, that when they honoured their Idols with solemne praiers and procession, the criers said to euery one whom they met, *Hoc age*, Set thy mind on this thing wholly. Be attentue to this, and to nothing else. Praier is the lifting vp of the minde to God. He requireth the heart. But alas! our praiers are for the most part onely for a fashion, that men may behold vs. Furthermore the praier of *Cornelius* was continuall, *Pray ye continually without intermission*. We must pray still, and not waxe faint. Which yet is not meant, as though we should cease from all other trauell, and giue our selues onely to prayer. That is the error of the Euchites: whose Disciples were the superstitious Monkes, that made the house of God a denne of theeuers by their hypocrisie: But we are taught hereby to pray often: for we haue alwaies occasion of praier giuen vs. *Daniel* praied thrise daily in his house with his windowes open towards Ierusalem, yea though the King forbad it. For he would not be restrained from praying to his God. *Dauid* testifieth that he praied vnto the Lord seuen times euery day. Satan ceaseth not to assault our faith: Let not vs therefore cease to cry vnto God, O Lord increase our faith. Our tottering boat is tossed in the stormy seas: let vs lift vp our voice to Christ, and say; Saue vs, we perish. We are in danger of greedy roaring Lyons: the world, the diuell, and the flesh: Let vs pray, O deliuer vs from the mouth of the Lyon. Let vs cry, and the Lord will heare vs. Praier is an helpe vnto him that praieith, a sacrifice to God, a scourge to the diuels, saith *Austin*. And thus much of *Cornelius* his deuotion, feare of God, and continuall praier: the points whereby is shewed, how hee liued towards God.

10 It followeth to be noted, how hee ordered his family, he feared God with all his hould. Hee plaied not *Nicodemus* that

The ordering
of his family,

that came to Christ by night : he openly professed his religion and faith, yea, and intructed his whole family therein. Neither did he feare to send for *Peter* to teach him the religion and faith of Christ. First the open profession of his religion is commendable. The Romans had forbid by Law that any subiect should professe or receiue *peregrinam religionem*, a strange religion. They considered that it was dangerous to their state to suffer diuersity of religion. They severely punished the transgressors of this Law. Yet *Cornelius* had learned that it is better to obey God then man, that we must obey Princes, *vsque ad Aras*, as the Prouerbe is : so farre as we may without disobeying God. Although the Iewish religion was hatefull to the Gentiles: yet he followed the example of *Daniel*, of the three young men, of the blessed Apostles, who did boldly preach and professe Christ, when they were charged not to doe it. We may not be ashamed of our religion, we may not halt on both sides. With the heart man beleueth vnto righteousness, and with the mouth man confesseth vnto saluation. Whosoever shall be ashamed of me and my words; of him shall the sonne of man be ashamed, when he shall come in his glory, and in the glory of the father, and of the Angels. Moreouer *Cornelius* instructed his family, and brought them vp in the feare of God. A rare example in an Ethnike Captaine, nay a rare example in such as be Christians, and professe most piety, and by calling, should be most religious, yea, and are placed as examples not onely to families, but to Cities, to Countreyes, to nations. Hee remembred well that he that hath a charge, must answer for his charge. He could not forget *Redderationem*, giue an account of thy stewardshippe. He was afraid of the saying of the wise man : An hard iudgement shall they haue that beare rule. The sinnes of the subiects, of the people, of the family, will be punished in the Magistrates, in the Masters, in the Householders. For to euery one of these, saith the Lord, I will require the blood of them that perish, if through thy negligence, euill example, or want of correction, any of them shall fall from God. Not onely, they saith *Paul*, who committed such things, are worthy of death, but also they who consent to such as doe them. And hee consenteth doubtlesse which by office should correct sinne, and by negligence or corrupt affection suffereth sinne.

Rom. 10.
Luk. 19.

Luk. 16.

Wis. 6.

Ezech. 33.

Rom. 1.

sinne. The Scripture chargeth *Ely* the Priest, with the sinnes of his vnruely sonnes, at the which he winked, and he was punished *1. Sam. 2.* for it. The sinne that the people of Israel committed in worshipping idols, is laid to the charge of the Kings of Israel, which either instituted them, defended them, or did not pull them downe. The Queene of *Saba* commendeth *Salomon* greatly for the good ordering of his house. *Happy are thy men, happy are these thy seruants, which standeuer before thee, and heare thy wisdome.* *1. King. 10. Psal. 110. Gen. 18.* King *Dauid* was so carefull, that hee would not suffer as much as a lyar to remaine within his Court. *Abraham* is commended of God for the good nurturing, and godly bringing vp of his sonnes and his household. That Magistrate that feareth God will not suffer sinne in the City unpunished, the Sword is giuen him to cut it off, and beat it downe. That Pastor that feareth God will vse all meanes to bring his sheepe to the sheepefold if they goe astray. That housholder that feareth God will by good order, and due correction keepe it in the feare of God. And so shall both the Magistrate, the Pastor, and the housholder deliuer their owne soules.

II Againe as *Cornelius* declared the fruites of his faith towards his family, so was hee louing and friendly towards his neighbours. He gaue much almes to the people. This is that sacrifice which God doth require chiefly of a Christian: I will haue mercy and not sacrifice. This is a sacrifice of a sweet smelling sauour, a sacrifice acceptable to God, and well pleasing him. He that releeueth not his needy brother, being of ability to releue him, doeth neither feare, nor loue God. Giue almes of thy substance, and turne not away thy face from any poore man, least the Lord turne away his face from thee. *Giue, and it shall be giuen vnto you,* saith the sonne of God. Hee that sheweth mercy, shall find mercy, and iudgement without mercy to the mercilesse. No treasure so well bestowed as that which is giuen to the poore. That is laid vp in heauen. God doth bind himselfe to recompense that which is giuen to the poore: for it is giuen to himselfe. The mercifull shall receiue euermore life, the mercilesse euermore death. God gaue a Law to Israel: Let there bee no beggar among you. This Lawe the Iewes keepe inuiolate to this day. A great reproch and slander it is to vs Christi.

His liberality
in giuing
almes, and
that to stran-
gers.

Philip 4.

Luk. 6.

*Mat. 23.
Dent. 15*

ans, that the Lord of Iewes and Gentiles, the Sonne of God our Sauour Christ, who became poore to make vs rich, at whose mercifull hands of his free gift we haue receiued whatsoeuer we haue, to vs a great shame and confusion it is that we should fall so farre from all humanity, so vtterly forget our Christianity, to shew our selues so hard and stony hearted, so vnthankfull and without all naturall affection, to suffer our God, our Sauour, our Christ whom we professe, not onely to goe on begging, but to be hungry, cold, naked, sicke, diseased, pining and perishing in the streetes, and at our doores. This mercilesse mind, this great ingratitude will no doubt be requited with *Ite*, Goe your wayes ye cursed into euerlasting fire. If it be not reformed in time: God no doubt wil come down and reuenge it. *Cornelius* gaue liberall almes vnto them which were strangers to him. God is carefull for strangers. He putteth the Israelites in mind, not to afflict but to comfort the strangers that dwell among them. For yee your selues were strangers too. By the Prophet *Zacharias* he biddeth vs beware least we grieue them. Oppresse not the widow, nor the fatherlesse, the stranger, nor the poore. God ioyneth the widowes, the fatherlesse and strangers most commonly euer together as persons most destitute, and such as haue most need of helpe. Egypt was blessed for the strangers that dwelt there, but when the king of Epgipt *Pharaoh* oppressed them, they groined and called vpon God, hee deliuered them and powred his manifold plagues vpon Egypt. The sinfull city of Sodome, was of long time spared for *Lot* and his family strangers there. Such as are strangers for the Gospels sake, for the cause which wee professe and maintaine, are ioyfully to be receiued, cheerefully and liberally to be releued. For in receiuing them, we doe not onely receiue Angels as *Abraham* and *Lot* did, but we receiue and releue Christ Iesus, whom they professe, and whose members they are. And whatsoeuer we giue to them, wee giue it him and he will reward it. But whosoever shall vex, wrong, or offend any of them, better it were that a milstone were tyed about his necke, and he hurled into the bottome of the sea. I speake of godly strangers, that are strangers for the truths sake, not of such as are of no religion, of no Church, godlesse and faithles people, some Papists, some Anabaptists, some Arrians, some Libertines: these

Exod. 22.
Zach. 7.

Marke 9:

these are to be expelled and cast out of the country, lest for their wickednesse God plague the whole Realme. God is wont euer to blesse the countrey, for retaining and releueing godly religious strangers: so is he wont to powre his plagues on them that nourish Canaanites among them. And thus much touching *Cornelius* the Italian by parentage, by vocation a souldier, placed in Cesarea, who was deuout, feared God, and prayed to God, who brought vp his family in the feare of God, who was pittifull to the poore, and liberally gaue almes euen vnto strangers.

12 The next point we haue to consider of, is vpon what occasion he did send for *Peter*. In his prayer at the ninth houre, (which is our three of the clocke at afternoone) an Angel of God appeared vnto him, and told him that his prayers and almes were come vp in remembrance before God, and bad him send men to Ioppa and call for *Simon Peter*, who lodged at a tanners house neere the sea, and he should tel him what he ought to doe. After the Angel was departed, he sent two of his seruants and a souldier that feared God to Ioppa for *Peter*. Here is the cause expressed why he sent for *Peter*. God by his Angel commanded, and he obeyed. In the Angels Oration, I note two things, in *Cornelius* other two. The Angel comforteth *Cornelius*, and telleth him what he shall doe. *Cornelius* is afraid at the message: and doth that which the Angel willeth him.

13 Angels are ministring spirits, sent forth to minister for their sakes which shall be heires of saluation. God sendeth his Good Angels to comfort, nourish gouerne, guide and defend his elect. The euill Angels are sent euer to try the godly, or to punish, plague and destroy the wicked. This Angel was a good Angel of God sent to comfort and instruct *Cornelius*, the deuout and righteous man. He doth comfort him, declaring vnto him that his prayers and almes are ascended vp in remembrance before God: which is as much to say, as that God doth accept and allow of them.

14 The Papists abuse much these words of the Angel, struing thereby to set forth their owne righteousness, to the ouerthrow of the merit and righteousness which we haue by Christ. For they insere thereof that our owne workes before we haue faith

His sending for Peter according to the direction of the Angel sent from God to him.

The office of Angels good and bad. Heb. 1.

Popish errors concerning preparation to grace and iustificacion.

by workes
rising by false
collection out
of the Angels
words.
2 Cor. 3.
1 Cor. 2.
Heb. 11.
Eph. 2.
Rom 4.
Rom. 3.

faith are preparatiōs to grace. Secondly they attribute our iusti-
fication to our workes. Things more absurd then that they need
confutation. For what preparation can there be in vs of our
selues to grace, when *S. Paul* saith plainely, that we are not able
of our selues, as of our selues, to thinke any good? The naturall
man perceiueth not the things of the spirit of God. And how
can our praers or almes which are not done in faith please God,
when without faith it is impossible to please him? And if *Cor-
nelius* had faith, as it must needs be granted he had, that also was
the gift of God as *Saint Paul* teacheth vs. Now to attribute
iustification to our merits or workes, is to make of none effect
the merite of Christ, to make grace, no grace. For remission of
finnes is iustification: as the Scripture sheweth, saying, Blessed
are they whose sinnes are forgien. But we obtaine remission of
finnes not by our workes, but through faith in Christ: wee are
iustified freely, by the grace of God, through the redemption
that is in Christ Iesus, whom God hath set forth to bee a recon-
ciliation through faith in his blood; to declare his righteousness
by the forgiuenesse of the sinnes passed. And our workes are
such, euen the workes of the best men, that when we haue done
all, we are vnprofitable seruants. Enter not into iudgement with
thy seruants, O Lord: for in thy sight shall no man liuing be ius-
tified. The Angel therefore meant not that *Cornelius* was ei-
ther prepared to grace, or iustified, by his workes: but that God
considered his piety, prayers, and almes, and would increase his
good gifts in him. For God both accepteth good workes and
will reward them. He accepteth them for the mans sake, in that
the man is faithfull and therefore accepted. In which sort the sa-
crifice of *Abel*, was accepted through the faith of *Abel*. Hee re-
wardeth our workes, not for their worthinesse, but for his owne
sake, for his loue and promise. And he promiseth reward, to pro-
uoke vs to worke: for to that end are we created, and redeemed,
euen to serue him in holinesse and righteousness all the daies of
our life, So doeth the Angel comfort *Cornelius*, in mentioning
his workes, and Gods remembrance of them.

Luke 17.
1/41. 143.

Gen 4.
Num 11.

Luke 1.

Cornelius
willed by the
Angel to send
for Peter, and

15 As for that he willeth him to send for *Simon Peter*, and
learne of him what he should doe: this speech doth import that
Cornelius in his prayer had desired to know how, and by what
means

meanes he should be saued. Whereupon the Angel Gods messenger telleth him that he must send for *Peter*, by whom he shall be taught the way of saluation. God euer provideth teachers to such as are desirous to learne: and sendeth the word of truth to such as loue the trueth. He sent *Philip* to instruct the Eunuch the Queene of the Ethiopians chiefe gouernour, as he was reading the Prophet *Esayas* touching Christ. He provided *Ananias* for *Paul*, and *Peter* for *Cornelius*. The Angel setteth ouer *Cornelius* to *Peter* to instruct him. To commend the Ministry. God will haue his Gospel preached by men, and not by Angels. Hee will not haue vs looke for reuelations from heauen, but to giue eare and credit to the voice of his messengers, to whom hee hath committed the word of reconciliation, whom hee would haue esteemed for their office sake; to contemne such, is to contemne him that hath sent them. *He that despiseth you, despiseth me*, saith Christ. to learne of him.
Acts 8.
Acts 9.
Matth. 10.

16 At his message *Cornelius* was afraid. The presence of the Angel and the strangenesse of the message abashed him. Now if he heard the voyce of the Angel, with trembling and feare: with what awe and reuerence should we giue eare to the voyce of the Son of God Christ Iesus? Whensoeuer the Gospel is preached, Christ is present, Christ speaketh to vs. The godly tremble at his word, as we read in *Esay*, *To whom will I looke? To him saith the Lord, to him that is poore, and of contrite spirit, and trembleth at my words.* They who despise, or disobey the word of God, doe not feare him. For he that feareth God doth reuerence his word. He feareth.
Esay 66.
He obeyeth.

17 And he that doth reuerence the word of God truly, wil no boubt obey it, Example whereof we haue in *Cornelius*. He obeyed the Angel, and straight way sent two of his seruants, and a godly souldier that waited vpon him to Ioppa for *Peter*. Euen so likewise must we giue eare when God speaketh, as it is written, *I will hearken what the Lord God will say.* Neither may we consult with flesh & blood when God commandeth, but we must obey, we must not deliberate in his causes. Reason and experience would haue told *Cornelius* how dangerous it was publicly to professe a strange and hated religion, it might not onely tend to the losse of his office, but of his life too. He might haue disputed also with himselfe, *What is Peter?* Some odde sectary fled from Ierusa- Psal. 85.
Gal. 2.

Ierusalem, who for feare left he with his errors should be condemned, hideth himselfe in a tanners house. What learning, what piety can I looke for to come out of such a schoole, & from such a schoolemaster? This would wordly wisdome and flesh and blood haue said vnto him: but faith putteth no such perill, but readily obeyeth whatsoever God commandeth, It doubteth not, it staggereth not: but if God say goe it goeth; if God say come, it cometh; if God say doe this, it doeth it. *Behold to obey is better then sacrifice, and to hearken is better then the fatte of rammes.*

1 Sam. 15.

He sendeth his seruants and findeth them willing to be sent to Peter.

Col. 3.

Gen. 23.

18 He sendeth two of his seruants, and a godly souldier that attended vpon him. Here was the reward of his labour in bringing vp his household in the feare of God. He had taught his seruants truly and sincerely to feare God, and God had taught his seruants faithfully and willingly to serue him. *For he, (saith the Scripture) that doeth serue his master faithfully and heartily, serueth Christ Iesu;* who rewardeth all faithfull seruice. *Abraham* brought vp his family in the feare of God, & he reaped the fruit of it. He had a most faithfull seruant, whom he sent to procure a wife to his sonne *Isaak*: whosoever therefore will be trustily serued, let him traine vp his household in the feare of God, and expell out thence all that be not godly, as godly *Danid* did. It is dangerous for any man to nourish serpents in his bosome: they will at one time or other sting him. Faithlesse seruants haue beene the confusion of many good masters. And godlesse children the destruction of many good fathers. *Ophni*, and *Phinees* were the death of their father *Ely* the high Priest. And *Iudas* conspired against his master Christ, the innocent Sonne of God.

Psal. 101.

1 Sam. 3.

Matth. 26.

He receiveth Peter with all reuerence, & assemblETH many to heare him preach.

19 But to come to that which I set downe for the last. Note in *Cornelius* with what humanity and reuerence he receiued *Peter* the Preacher of Gods word: he called to him his kinsmen and friends and expected him, he fell downe prostrate to do him honour, he thanked him for his coming, declaring how ready he was to heare him. And because faith doeth labour for Gods glory and breake forth into loue towards our neighbour: hee called his friends and kinsmen to bee partakers of that great treasure of God with him. Hee was not *Cain*-like who had no

Gen. 4:

care for his brother. *Cornelius* teacheth vs how desirous we ought to be of Gods word, how glad and ready to heare it, and how that in durifull loue we should prouoke others to the hearing and imbracing of it. For it is the word of trueth and saluation. Which *S. James* considering, exhorteth his brethren to receiue the word that is able to saue their soules. *And let vs consider one another,* (saith *S. Paul*) *to prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the manner of some is, but exhorting one another.* The arrogant Iewes puffed vp with selfe-loue, would not ioine themselves in the Congregation with Gentiles. Which thing the Apostle reprooueth, exhorting them not to contemne their brethren, but rather one prouoke another charitably to ioine together in piety, in hearing of the word, and receiuing of the Sacraments. As *Esay* did foreshew that the faithfull in Christs time, should say *Esay 2.* one to another, *Come and let vs goe vp to the mountaines of the Lord, to the house of the God of Iacob: and he wil teach vs his wayes, and we will walke in his paths.* But alas this zeale of the glory of God, this loue towards our brethren is worne away in vs, I feare me we will neither goe our selues to heare the word, neither suffer others, but dehort them so much as we may: pretending I know not what to couer our arrogant malicious hearts withall. Such a man is an vsurper, I cannot heare him with safe conscience, he weareth a surplesse; I will neither heare him; nor trust him. Another is a shrinker, another halfe a Papist: leaue them, heare them not. This is the common cry, I will not vse their owne speech, it is too proud and to bitter. I trust we all preach Christ crucified, Howsoeuer it be, saith *S. Paul*, so that Christ bee taught, I reioyce in it. If we mislike the minister, shall we mislike the message also? If we cannot brooke the messenger, shall wee be at defiance with him that sent him? God grant vs such hearts as *Cornelius* had, that in liking and loue, we may prouoke one another to piety and godlinesse: that we may hunger after gods trueth, heare the word without respect of the messenger, and so heare it that we may liue by it. *Cornelius* fel downe prostrate before *Peter*. He considered of him as of the Embassadour of God; he reuerenced him as his spirituall father: hee gaue vnto him that double honour which *Saint Paul* saith is due vnto him. *The Elders*

James 1.

Hib. 10.

Esay 2.

Phil. 2.

1 Tim. 5.
1 Thes. 1.

Gal. 4.

Hosea 4.

Luke 10.

Cornelius in
honouring
Peter over-
reacheth; and
is controled.

Acts 14.

Act. 22.

Elders that rule well, are worthy of double honour: specially they who labour in the word and doctrine. He looked not on the man but regarded his office. We beseech you brethren, that you know them which labour among you, and are over you in the Lord, and admonish you: that you have them in singular love for their workes sake. S. *PAUL* doth greatly commend the Galatians in this behalfe, that they loved him as an Angel of God, yea as Christ Iesus, yea if it had beene possible, they would have plucked out their owne eyes, and given them him. But our times are altered: men are otherwise affected. They envy and mutter against *Moses*, and *Aaron*. They are become such of whom God complaineth by his Prophet *Hosea*: *Thy people are as they that rebuke the Priest*. I would to God they would remember Christs saying, He that despiseth you, despiseth me.

20 But the honour which *Cornelius* gave unto *Peter*, was more then was fit to be given to a man. For *Peter* refused it with that reason, I my selfe am a man too. This zeale and reverence that he had to the word, made him over-reach in honouring the Minister of it. So did the men of *Lystra* honour *Paul* and *Barnabas*, but they said in like sort; *O men why doe yee these things? Wee are men subiect to the like passions that ye be*. *Iohn* would have worshipped the Angel likewise, but the Angel refused, *See thou doe it not, I am thy fellow servant: Worship God*. Here we learne how dangerously religious honor is given to any creature. It cannot be thought that either *Cornelius* or *Iohn* would rob God of his glory, and give it to Angel or man. But yet they were forbidden to do that which they did least they should attribute more to the messenger of god, then they ought through posterous zeale. It is not so great a danger to honour a Prince with all humility, therein men cannot so easily exceed, because the honour is civill. But the danger is in a spirituall person, lest in respect of his holy office they honor him too much. And here is the insolent pride of the Pope reprovued, who vaunteth himselfe for *Peters* successor. *Peter* tooke up *Cornelius*, and would not suffer him to worship him. His successor compelleth Princes to cast themselves downe before him, and to kisse his filthy feet. This beastly pride declareth him neither to be Christs vicar, nor *Peters* successor, but rather his child who said to Christ in the

mount,

mount, *All these will I giue thee if thou wilt fall downe and worship me.* If man who is the liuely image of God may not haue this worship, how much lesse stockes and stones, the dead images of men? For is it not more reasonable that the image maker should be worshipped then the workes of his hands. Mat 4.

21 Finally *Cornelius* thanked *Peter* for his comming, and declared withall how ready hee was to heare him. For in that hee said; *thou hast done well to come:* He shewed a thankfull mind for his paines taken. So all should bee thankfull to such as bring them glad tidings, the word of saluation. *He sendeth his word and healeth them,* saith the Prophet. *Let them confesse therefore before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.* The Philosophers write euen by the Law, and rules of nature that the children can neuer yeeld worthy thanks vn- to their parents for their birth and breeding. Such as beget and breede vs spirituall deserue more thanks, euen so much more as the soule is better then the body, spirituall regeneration better then naturall precreation. Such as will not be thankfull for the Ministers of the truth, shall be requited with deceitfull teachers. *For God will send them strong delusion that they should beleene lies, that all they may be damned that beleene not the truth.* His thankfulness & good acceptance of S. Peters labour in comming. Psal. 107. 2. Thess. 2.

22 Now how ready himselfe and his company were to heare *Peter* preach, it appeareth by the wordes following: *Wee are all present here before God, to heare all things that are commanded thee of God.* Wherein both the duties of the hearer and the preacher are plainly set downe. The duty of the hearer first to bee present before God. To remember that he standeth in the sight of God, the seer and searcher of hearts, from whom nothing is hid. To stand before the Preacher is to stand before God. The presence of God requireth feare and reuerence. Feare and reuerence should occupy the hearts of them who stand so. Secondly to heare and learne. There is none so well learned but he may learne more. For whie we liue *we know in part,* saith *S. Paul,* and therefore wee must giue diligent care, and apply our mindes to that which is spoken. Wee must not bee as a beaten way, where the seed can take no root. Wee must not suffer preiudice to tread downe and destroy the seed, nor the birds of the ayre, Satan to pull it out at the one eare, so fast as it entereth in

at the other. We may not let our minds wander, but comming of purpose to here to our profit, we must beseech God to giue vs memory and vnderstanding, to print into our hearts that which we heare with our eares. Thirdly, to heare all things, euen all the doctrine of God, not things that doe please, but things that displease our flesh, not other mens faults, but our owne, not onely profession, but also conuersation, not only faith, but also workes, not one'y to heare, but also to doe. *Herod* heard *Iohn* gladly while he carped others, but he could not abide to be rubbed on the gall himselfe. He heard *Iohn* in many things, but not in all. The *Iewes* at *Rome* heard *Paul*, vntill he applied the wordes of *Esay* vnto them: *The heart of this people is waxed fat, and their eares are dull of hearing, and with their eies haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and retaine that I might heale them.* Then they shrunke from him, and would no more heare him. The Preacher is gladly heard of the people that can carpe the Magistrates, cut vp the Ministers, cry out against all order, and set all at liberty. But if he shall reprove their insolency, pride, and vanity, their monstrous apparell, their excessive feasting, their greedy couetousnesse, their biting vsury, their halting hearts, their muttering mindes, their friendly words, and malicious deeds, they will fall from him then. He is a railer, he doeth, hee wanteth discretion. Not so *Cornelius* and his company, but they were ready to heare all, and so fashioned & framed according to all, that which God by his word should require at their hands.

23 The duty of the Peacher is exprest in these words, That are commanded thee of God. The Preacher may teach no other then hee hath commission to speake, then is commanded him of God. He may not adde to the written word, neither take from it. Gods Law is perfect, it doth perfectly instruct and teach all things necessary to saluation. The Disciples must onely breake those loaves vnto the people which they haue receiued at Christs hands. They may not teach their owne dreames, inuentions, or doctrines. For God will not haue them worship him so, but *thou shalt heare the word* (saith he) *at my mouth, and giue them warning from mee.* And thus much of *Cornelius* what hee was. on what occasion hee sent for *Peter*, and how he

Mat. 6.

Esay 6.
Añ. 28.

The duty of
teachers to
teach that
which God
commandeth

Exod. 3.

hee receiued him at his comming to him.

24 Likewise in *Peter* three things we haue noted. How hee ^{The messen-} was occupied when the messengers came to him, how readily he ^{gers sent} went with them, and what the Sermon was that he preached to ^{from Corne-} them. The messengers found him at the sixt houre (which is ^{lius, find Pe-} twelue as we count) fasting and praying on the house top, where he saw a vision in his trance, a sheet let out of heauen, knit at foure corners, wherein were all fourefooted beasts of the earth, and wilde beasts, and creeping things, and foules of heauen. And a voice said, Arise *Peter*, kill and eat. First we see that *Peter* had his appointed houres of prayer. Prayer is an acceptable sacrifice to God, and a Christian exercise: for the vse whereof the godly will prescribe themselues certaine times. For mans corrupt nature is easily caried away to worldly affaires. Hee matcheth fasting with prayer, as needfull to stirre vp our slothfull drowisie spirits to pray the more seruently. For a full belly maketh a faint prayer. And he sought also a priuate place to pray in: because in priuate places we may power out our hearts more freely vnto God. But of this I haue spoken before.

25 The vision that appeared was to teach him that Christ ^{The vision of} was borne a Sauour to the whole world: that the Gospel was ^{Peter.} to bee preached to all, that hee would all should bee saued and come to the knowledge of the trueth. And so was declared the calling of the Gentiles. For *Peter* was commanded to make no difference betweene Iew and Gentile, although the Gentiles were esteemed as vncleane in the eyes of the Iewes. *Peter* being commanded to kill and eat, abstained in respect of the Law. God told him that he should not take as polluted, that which he had made cleane. All meates are sanctified by the word and prayer. So are the Gentiles as cleane as the Iewes, whose hearts God hath purified. To forbid meates or marriage as vncleane seeing that the Lord hath purified them by his word, is the doctrine of diuels. For all things are cleane to them that be cleane, and the beleeuing Gentile is accepted of God as well as the beleeuing Iew. While *Peter* mused at this vision: ^{Act. 15.} *Cornelius* ^{1 Tim. 4.} his messengers asked for him at the doore; and God spake vnto ^{Tit. 1.} him, and said, Goe with them, and doubt nothing, for I haue sent them.

His cheereful
obedience
being sent to
preach.

2. Pet. 5.
John 21.

Acts 26.

His entrance
into his ser-
mon.

26 *Peter* hauing the word of God for his calling, went cheerfully forward on his iourney, ready to preach to them to whom God did send him. Hee alleaged not how dangerous it was to preach the Gospell in *Cesarea*, how long and tedious a way thither, how odious to be conuersant with the Gentiles, he indented not what reward he should haue, he asked not who should beare his costs, he alleaged not his woine body, his old age, hee was void of all such put-offs, he knew that, Woe be vnto him if he preached not: he remembered his lesson giuen to others, *Feed the flocke of God*: hee forgat not Christs lesson giuen vnto him, *If thou loue me, feed my sheepe*: he knew that the Minister of the word ought to preach in season, and out of season. And he tooke the thing in hand the more gladly, hauing hope that hee should winne vnto Christ by the word a Captaine, a man of might and authority, in getting of whom, he should also get a great sort, he should get an hundred souldiers, who easily would be drawne to be like affected with their Captaine, he should win a great family with the rest of *Cornelius* friends and kinsemen, and euen so it came to passe. It is a great-gaine vnto the Church of Christ, when a man in authority is wonne by the word. Therefore *S. Paul* vseth all perswasion to draw King *Agrippa* to bee a Christian, knowing what great aduantage would come thereby to Christs Church. To winne a Prince, is to winne a multitude; yea, a nation. The Church of Christ encreaseth and thriueth apace, when Kings and Queenes becomes nurces to it.

27 *Peter* being come now to *Cornelius*, and perceiuing how God had touched his heart with the rest of his company, and made them most ready and greedy of the word of God, opened his mouth and said; *Of a truth I perceiue that God is no acceptor of persons*, and so forth. Now *Peter* entereth into his sermon, seeing so wide a doore opened vnto him, so great an occasion offered, so large and apt a field to sowe Gods seed in. In which Sermon there is enough for a Christian to learne, all matter needful to saluation is comprised in it. He that hath taken out this lesson, needeth not to learne another. And a great occasion of it as of other excellent sermons was in the people. For the holy Ghost soweth seed plentifully where hee findeth a good ground to cast it in, and giueth great utterance lightly to the Minister, when he giueth

giueth good will to the auditorie to heare. If the field be barren, the seed is spared least it should be spilt. Hee will not haue his seed cast in an vnfruitfull ground. Surely when the people are worthy of the word, God will send Preachers with abundance of it.

28 *Of a truth I perceine that God is no acceptor of persons.* This Being taught is S. Peters entrance to his matter: wherein hee declareth that of God, hee he hath now learned that the Gospell of Christ, the doctrine of teacheth others that saluation doth as well pertaine to the Gentiles as to the Iewes, whereof himselfe before For although there was a partition-wall which diuided them, selfe before was ignorant, now it is taken away. The Gentiles were aliens from the common wealth of Israel, strangers from the couenant of promise, *Eph. 2.* and had no hope, and were without God in the world: but now in Christ Iesu, they which were farre off, are made neere. For he is our peace, which made of both one, and hath broken downe the partition-wall, to make of twaine one new man in himselfe, so making peace. Through him both Iew and Gentile haue an entrance vnto the Father by one spirit. And Peter hauing had this reuealed to him before in his vision, doth now affirme to the Gentiles in the beginning of his speech: partly to win sauourable hearing in that hee enuied not their saluation as other Iewes did, but carefully sought it: partly to make them attentive to heare those things which pertained to their saluation. Of a truth I perceiue. Peter confesseth his former ignorance touching the calling of the Gentiles, and that he hath learned that which he knew not before. A token of his great humilitie. His successor the Pope is led by another spirit, hee cannot abide to grant ignorance, or that hee can erre: all knowledge is shut vp in *serinio pectoris*, (as they terme it) in the hutch of his brest. *Paul* would not arrogate all knowledge, though he were taken vp into the third heauen, and saw mysteries not to be reuealed vnto men, for he saith, *We know in part.* These Romish Rabbies will be no disciples, but Masters. They will answer him that shall take in hand to teach them: *Thou art borne wholly in sinnes, and doost thou teach vs?* *1 Cor. 13.* *John 9.*

29 But what hath Peter learned? That God is no acceptor of persons. I regard not that which man doth regard, saith God to *Samuel*. For man regardeth that which is before his eyes; *God is no acceptor of persons.* *1 Sam. 16.*

but God regardeth the heart. The person here is taken for the outward apparence and qualities, as you would say, or circumstances of persons, as circumcision, vncircumcision, Man, Woman, Magistrate, Subiect, Iew, Gentile, English-man, French-man, Master, Seruant, rich, poore, faire, euill fauoured, a tall man, a dwarfe, a Citizen, a Countrey-man, a wise man, a foole, a learned, an vnlearned. These and such other things are here meant by the persons of men. God is no acceptor of these outward shewes, he iudgeth not as man iudgeth. *There is neither Iewe, nor Gratian, there is neither bond nor free, there is neither male, nor female: for ye are all one in Christ Iesus.* There is no respect of persons with God, neither ought we to be carried a way with externall shewes of magnificall pompe, of glorious titles, of great authority, much learning, nor in matter of religion to respect the messenger, but the message. *Paul* reproveth the Corinthians for respecting of persons in matter of religion: some would heare none but *Paul*, some liked none but *Apollos*, others followed after *Peter*, and would onely be his Disciples. Is Christ diuided, saith *S Paul*? The Preacher is to be heard for the words sake, and not for his owne sake. If Scribes and Pharisees teach out of the chaire of *Moses*, if *Indas* teach the Gospell of Christ, they are to be heard. To heare, or not to heare, in respect of the person, is to iustifie, or condemne the word for the person. Respect not persons, but reuerence the matter, when thou hearest the Minister preaching the truth, thou hearest not him, but the sonne of God, the teacher of all truth, Christ Iesus. *Plato* was as honest a man, and as good a Philosopher as was *Diogenes*, for all his pretense of simplicity and contemning of the world. Haue no respect to outward pretenses. Iudge not according to the sight, lest in opinion you condemne the good, and iustifie the euill. In matter of saluation neither ought the child to respect his parent, nor the seruant his master, nor the subiect his prince, nor posterity the predecessors: for we may not hang vpon man, but vpon God. *Cursed is he that maketh flesh his arme.* Wee must herein onely giue care and respect what the sonne of God shall say vnto vs; who is the wisdom of his father, whom our heauenly father hath commanded vs to heare, saying: *Heare you him.*

Gal. 3.

1 Cor. 3.

Ier. 17.

Mat. 3.

30 In euery nation he that feareth him, and worketh righte-
 oufnesse is accepted of him. God respecteth not the outward *Mat. 3.*
 person, but the inward man. He regardeth not the shape, but his *God accepteth them*
 owne image that is in man. Hee is not partiall to the Jew, more *which feare*
 then to the Gentile: Rich and poore, learned and vnlearned, are *him in euery*
 all one in his sight: He accepteth of such as feare him and worke *nation.*
 righteoufnesse, Herein is comprised perfect religion: our duty
 towards God, and our duty towards man, the former, and the
 latter table, to beleue in God, and to doe right to our neigh-
 bour, to loue God aboue all, and to loue our neighbour as our
 selfe: To feare God is in true holinesse to serue God: to worke
 righteoufnesse is not to hurte, but to helpe our neighbour, to
 doe to others, as wee would be done vnto our selues. Hee that
 will be a wise man in deed, must learne to feare God. The begin-
 ning of wisdom is the feare of the Lord. All other wisdom *Eccles. 1.*
 wherein the feare of God wanteth, is but earthly, sensuall, and *Jam. 3.*
 diuclish. Such as feare God shall be strengthened to stand against
 all assaults of Satan; yea, they shall continue and stand stedfast
 vnto the end, euen to the last gaspe? Canst thou not away with
 want? Wouldst thou haue plenty? There is nothing wanting to *Psal. 34.*
 them that feare him. Canst thou not away with infamy? Would-
 dest thou bee praised? The greatest praise that can come to any
 man is, that he feareth God. It is the glory of the rich, the noble, *Eccles. 10.*
 and the poore. Wouldst thou haue all vertues, and the rewards
 of them? Wouldst thou be free from sinnes, and the punish-
 ments ensuing them? Follow the example of *Cornelius*, and feare
 God. For they who feare God, will honour and obey their pa- *Eccles. 3.*
 rents; they who feare God will diligently exercise themselues in *Psal. 27.*
 praier; they who feare God will search their own hearts, see their
 offences, and with the prodigall child sorrow for them, con- *Eccles. 21.*
 fesse them and forsake them. They whose feare God will abstaine *Eccles. 1.*
 from sinne: remembring that the Lord doth hate it, and will pu-
 nish it; and knowing that their doings cannot be hid from him.
 If the feare of God were planted in our hearts, we would learne
 after so many admonitions to lead a better life; wee would pra-
 ctise such lessons as wee haue beene so long in learning: wee
 would not liue in such carelesse securitie as wee doe, the Gos-
 pell would take better effect in vs, and bring forth more plen-
 tiffull

titfull fruit, we would at the length cast away impiety, and worldly concupiscence, and liue a sober, iust, and godly life: we would repent and forsake sinne, lest sinne procure Gods speedy wrath; the Ministers would be more diligent in feeding of the flocke, the people more ready to heare the voice of the shepheard, the Magistrates more carefull ouer the Common wealth, the Subjects more obedient to frame themselves to liue vnder Law: the rich would not suffer the giuer of their riches to goe on begging: the poore would endeouour to get spirituall treasures, and to be rich in Christ: finally, wee would not feed our bellies so daintily, nor so vainly and superfluously cloath our bodies, but vse temperance in diet, and sobriety in apparell, hauing what to eat, and wherewith to be cloathed, we would be content. Verily to conclude, such as feare God, abstaine from euill, and doe good, and as our Apostle S. Peter saith, they doe worke righteousness.

Eccles. 15.

And them
which worke
righteousnes.

Esay 64.
Psal. 14.

2 Cor. 5.

31 Righteousnesse compriseth in it all such duety as we doe owe vnto our neighbour. Whatsoever is contained in the second table, is comprehended in this word *Righteousnesse*. But how can we worke righteousness, who are as vncleane things, and all our righteousness as a filthy clout? Of whom the Prophet saith; *There is not one that doth good, nor not one*? In deed wee are not able to worke perfect righteousness. For if wee could, then Christ had died in vaine, with whose perfect righteousness we must be cloathed by imputation, that we may bee accepted as righteous in Gods sight. *For God hath made him which knew no sinne, to bee sinne for vs, that wee might be made the righteousness of God in him.* But when we are iustified so by the perfect righteousness of Christ, we must endeouour to serue God in righteousness & bring forth good fruits, though they be vnperfect, such as in this frailty of the flesh we may. And these are accepted of God for Christs sake, their weaknesse and imperfection being pardoned in him. Wherefore in this sort wee must worke righteousness, and follow sanctification. Hitherto how all estates must apply themselves to worke righteousness.

Children put
in mind o' a

32 Omitting therefore others whom generally this toucheth, I will at this present remember children onely of a point of right-

righteousnesse which they must worke in giuing due honour to their parents. For there is a great fault in many at this day, that whereas they are specially bound to their parents, both by the linkes of nature, and by the bonds of Gods word, they burst those bonds asunder, and dispose of themselves in marriage as they list, without consent of their parents. A fault as most heinous in the sight of God, and condemned by his Law: so condemned too by the Law of nature, the Law Ciuill, the Law Canon, and the opinion of the best writers. For the Law of God doth not onely charge children generally to obey their parents in all things, but also particularly doth shew by sundry examples, that children ought to be giuen by their parents in marriage, and not to be left to their owne fantasies. And among the Ethnikes, euen by the Law of nature, as their Poets shew, mariages for children were not made by themselves, but by their parents. It is written in the Law Ciuill: If a sonne marry a wife against his fathers will, the child that shall be borne of that marriage, shall not be counted lawfull. In the Canon Law it is said, Mariages are then lawfull when maidens are asked to wiues of their parents, and are giuen by them openly to their husbands: otherwise they are not mariages, but whoredomes. The best writers both old and new subscribe hereunto: *Tertullian*, *Ambrose*, *Chrysostome*, *Augustine*, with all the learnedst of latter times: whose particular sentences I omit to recite for breuities sake. But if youthfull children haue so little reuerence both of God and men, that such admonition will not make them leaue such disordered mariages, it behoueth Magistrates, who are the common parents of the weale publike, to bridle their lusts with seuerer Lawes for the redresse of this euill, and the mischiefes ensuing of it. And thus much of *S. Peters* entrance into his sermon, the sermon doth follow.

33 Yee know the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, and so forth. The summe of the sermon is this. Iesus Christ which is Lord of all, the Preacher and Authour of peace, did faithfully performe the office for the which he was sent, preaching to the people the glad tidings of the Gospell, and healing all their diseases, for God was with him, and hee was slaine and hanged on tree; the third

work of righteousness towards their parents, without whose consent to bestow themselves in marriage is a thing vnrighteous.

Col. 3.

In ff, de statu hominum l. Paul
20 q. 5. c. Ali-

The summe
and substance
of *S. Peters*
Sermon, is
peace by
Christ Iesus.

third day he rose againe from death, hee ascended into heauen, from thence shall he come to iudge the quick and the dead: to whom all the Prophets beare witness, that through his Name, all that belieue in him shall haue remission of their sinnes. Such as this is, were the Sermons of the Apostles. Heere are all things necessary to saluation exprest. This is that which God commanded his great Apostle S. *Peter* to preach. In this doctrine would he haue his people trained vp. The people receiued it as a sufficient doctrine. *Peter* and *Paul* were directed by one spirit: they neither esteemed to know any thing but Iesus Christ, and him crucified, neither could they testifie or preach ought but him. This sermon is diuided into three parts: the first, that Iesus Christ the Lord of all was sent vnto the people of Israel to preach peace; the next, that he died and rose againe from death to procure vs this peace; the last, that we are made partakers of this peace by faith in his name. Iesus Christ the Lord of all was sent vnto the people of Israel to preach peace. Let vs wey the words seuerally: they are most effectuous, fully setting forth the mysterie of our saluation.

34 *Iesus* by the interpretation of the Angel is a Sauour: *Thou shalt call his name Iesus; for hee shall saue his people from their sinnes.* The Angel appearing to the Shepheards, said: *Behold, I bring you tidings of great ioy, that shall be to all the people; that is, that vnto you is borne this day a Saviour.* The Ethniks doe seek their safetie in their Idols; the Iewes in the obseruances of the Law, and traditions; the Papiſts in their pardons, purgatorie, masses, merits; the true Christians seeke it in Iesus Christ the Sauour, and in none but him. Hee will not be matched therein with any other: but hee is a full, perfect, and onely Sauour. He is the Lamb of God that taketh away the sin of the world. There is neither water, nor fire, bulls, nor bells, masses, nor merits, Pope, nor pardon that can saue vs. There is neither duell, or flesh, nor world, if hee saue vs, that can condemne vs. For who can condemn whom he doth iustifie? And whom hee iustificeth nor, who can saue? Christ is annointed. And Iesus is called so, because hee was annointed of God about his fellowes. Wherevpon Esay the Prophet writeth of him: *The spirit of the Lord is vpon me; for he hath annointed me.* Annointed he was to be a king and

1 Cor. 2.

The parts of
his sermon.

I
Iesus Christ
Lord of all
sent from
God to
preach peace.
Matb. 1.
Luke 2.

Matb. 4.
John 1.

Rom. 8.

Psal. 45.

Isay 61.

and Priest: for they among the Iewes were wont to be annointed. He is the king of kings, and the Lord of lords. The wise men of the East did acknowledge him a king: *Where is kee that is borne king of the Iewes?* Zachary sheweth further what maner of king: *Behold, thy king commeth to thee, meeke, and riding vpon an asse, and vpon a colt the foale of an asse.* This our king doth gouerne vs with a right scepter. *The scepter of thy kingdome is a scepter of righteousness.* He doth defend vs with a mighty & stretched out arme, against whose power no power can stand. Hee is that triumphant Prince which hath most victoriously vanquished and throwen vnder foot our enemies. They labour in vaine that kicke against the prickes, that strue against his Gospel. For he is a Prince of might that doth defend it: and the gates of hell shall not preuaile against it. The Sunne will runne his course: the passage of the Gospel cannot be stopped. The Gospel is not bound. While it is persecuted, it is enlarged. The blood that is spile for it, is the very seed of it. Now as hee is our king, so our Priest and Prophet too: at whose mouth we should require the Law of God. That Prophet like vnto *Moses*, the searcher of truth. That very sonne of God of whom the father hath said, *Ipsum audite*; Here ye him. He is the Priest, which once for all, hath sufficiently sacrificed for our sins, by himselfe, and by none other, once, and not often, vpon the crosse, and not vpon the altar; sufficient for all such as shall bee saued. Hee is the Priest, the high Bishop that maketh intercession for vs: the onely mediator betweene God, and man, to teach man the wil of God, to reconcile God to man, to make intercession betweene God and man. These are the peculiar dueties of Christ, as wee are taught in the Epistle to the H-brewes.

35 Which is Lord of all. Lest the Gentiles should conceiue that Iesus Christ was promised, and sent to be a Saviour onely to the Iewes, he answereth that obiection by a preuention (so to terme it) calling him Lord of all: the Lord of the Gentile as well as of the Iew. Christ will that all men be saued, that is, men of all sorts. He was sent to preach peace to all, both Iewes and Gentiles. He is the Lord ouer all, euen the Lord of glory, to whom all power is given both in heauen and in earth. He hath bought vs all with a great price, that we should serue him in holinesse and

Rom. 17.

Matth. 2.

Zach. 9.

Psal. 45.

Matth. 19.

Matth. 16.

2 Tim. 2.

Tertul.

Deut. 18.

Matth. 3.

Heb. 9.

Christ the

Lord of all,

1 Tim. 2.

Matth. 28.

1 Cor. 6.

Luke 1.

and righteoulnes Let vs remember therfore that of the Prophet:
If I be a Lord, where is my feare, saith the Lord of Hostes? Feare
 not them which kill the body, but be not able to kill the soule:
 but rather feate ye him, which is able to destroy both body and
 soule in hell.

Christ sent
 from God
 to preach
 peace.
Gal. 4
Psalm. 2.

36 Which God hath sent When the fulnesse of time was come,
 God sent forth his sonne, made of a woman, and made vnder
 the Law, that he might redeeme them which were vnder the law.
 He was made man for vs, that in our nature hee might suffer for
 vs. He was sent of his father being equal with his father, and be-
 ing in the forme of God, he made himselfe of no reputation. All
 to lift vs vp, that were cast downe to hell, and to rid vs from the
 bondage of Satan and his Angels to whom we were enthralled.
 For that is imported by the peace mentioned in the words that
 follow. God preached by him, *He sent me to preach the Gospel*
to the poore, saith Christ himselfe in *Esay*. To preach the Gospel,
 euen the Gospel of peace; not to preach warre betweene God
 and man, but to preach peace. For the word of the Gospel is the
 word of reconciliation.

esay 61.

Such as
 preach must
 be sent to
 preach.
2 Cor. 5.
Rom. 10.
Ierem. 23.

37 And here by Christs example all messengers of God and
 Ministers of his word are taught by the way, that before they
 meddle with doing this office they must be lawfully sent there-
 to. Such as deny their lawfull sending, doe also deny their law-
 full preaching. *For how shall they preach, vnesse they be sent*, saith
S. Paul? The Prophet complaineth of such runners as bee not
 sent: I haue not sent these Prophets, saith the Lord, yet they run.
 Such are sent as are framed thereunto by the holy Ghost: whom
 the holy Ghost hath furnished with gifts fit for that office, which
 doe not vsurpe it, but stay till they be lawfully called as was *Aa-
 ron*.

Mobi. 5.

The doctrine
 of Christ is
 a doctrine of
 peace.
Rom. 5.
Rom 13.

38 Christ was not onely sent to preach peace, but also to bee
 our peace-maker: for through him we haue peace with God; and
 in him we should seeke peace, with men too, as farre as lyeth in
 vs. For the Gospel is the word of peace, not of contention, tu-
 mult and rebellion, as our aduersaries terme it: of it own nature
 it is the word of peace: it cometh otherwhence that contenti-
 on doth follow it; for as soone as the Gospel beginneth to bee
 preached Satan maketh a stirre and laboureth to suppress it.

As

As soone as the wise men asked after Christ, *Herod was troubled.* As soone as Christ entred into Ierusalem to preach, all the citie was moued. The truth hath many enemies. The light is hated of euill dooers, the Gospell will euer be persecuted. And in this sense is that of Christ verified, *I came not to send peace, but the sword.* Christ was sent to preach peace. He preached peace, and made peace between Iewes & Gentiles; or rather between them both and the Lord. For hee is peace, which hath made of both one, and hath broken the stoppe of the partition wall. *Other (sheepe I haue (saith Christ to the Iewes) which are not of this fold: Them must I bring also, and they shall heare my voice; and there shall be one sheepefold, and one shepherd.* Hee preached peace amongst men, and brought peace into the world. At the time of his natiuitie (as appeareth in histories) there was peace amongst all Nations & people throughout all the whole world: to shew vnto the world that the Lord of peace was come into the world. Peace is the badge that God giueth to discerne his from others. Loue is Christs Livery-coate. *By this shall all men know that yee are my Disciples, if yee loue one another.* He cannot be at peace with God, that is at warre with his neighbour. He cannot haue concord with Christ, that nourisheth discord with a Christian. God hath made vs one: let not the diuell sunder vs into many. Pride is a peace-breaker; humble and milde hearts are not contentious, but labour to keepe the vnitie of the spirit in the bond of peace. God hath giuen vs Christ the Prince of peace; he hath giuen vs the Gospel the word of peace; hee hath giuen vs a peacefull Queene, (the Lord blesse her) and common peace in our Country, let vs be thankfull to the Lord for it, and woe to him that shall breake it. Be of one minde, liue in peace, and the Lord of loue and peace shall be with you. He preached peace, peace betweene God and man. Sinne made diuision betweene God and vs, as it is vwritten in *Esay; Your iniquities haue separated betweene you, and your GOD.* So that Gods fauour descended not to vs, neither could our prayers ascend vnto him. But Christ hath remooued this vvall of diuision, hee hath taken away this stoppage; hee hath cancelled on the crosse this writing that was against vs; hee hath made vs a free access vnto GOD. By him we are reconciled vnto God the Father.

Hee

Math. 2.
Math. 21.

Eph. 2.

Iohn 10.

Oros. l. 7. ca. 21.

Iohn 14.

Aug. 8.

Eph. 4.

1 Cor. 13.

Esay 59.

1 Cor. 5.

He hath laid our sinnes vpon his owne shoulders, he hath borne the peze of his Fathers heauie wrath and indignation, hee hath satisfied Gods iustice, and pacified his anger, and made a perfect peace between God and vs. Mans conscience can neuer rest nor be at peace, vntill it be settled in the full perswasion of remission of sinnes, in the death and resurrection of Christ Iesus, whereby God receiueth vs into his fauour; and is at one with vs through him. This is that ioyfull tidings of peace with God; which Christ was sent to preach vnto the world. This is that peace which passeth all vnderstanding. He that with patience resteth in this peace, doth suffer all things: hee reioyceth in the midst of troubles and afflictions; hee is not ouercome with the feare of mans malice, but will cheerefully and boldly say with *S. Paul*, *If God be with vs, who can be against vs?* And with the Prophet, *I will lay me downe, and sleepe in peace; for thou Lord onely makest me dwell in safetie.* This is that peace which Christ preached, and promised to leaue with his elect: peace I leaue with you, my peace I giue vnto you; not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare. This peace is far from the vngodly: there is no peace, saith my God to the wicked. They are euer restlesse: the biting worme neuer ceaseth to gnaw and grate in their cumbred consciences.

Phi. 4.

Rom. 8.
Psal. 4.Iohn 14.
Esay 57.

The diligence
of Christ in
preaching
peace.

Matth. 28.

Mark 1. 38.

39 Christ preached peace, when the Lord sent him. He was not negligent in his office, he answered his calling carefully. He went about doing good, and healing all that were oppressed of the diuell. Hee was not rechelesse in Gods matters. Hee was no dumbe dogge, no idle idol. Hee crept not into a corner, he hid not himselfe. But hee walked, he went abroad, he said to his Disciples, *Goe yee, Preach yee*, hee gaue the example himselfe, he lay not out of his Diocese, he was resident vpon his charge, and looked to euery part of it, hee made not his continuall abode at Ierusalem, nor at Iericho, nor at Capernaum, nor in any one citie, towne or village, but he went through all Iury and Galile. Not to poll, and pill; to extort and wing out of the people what he could: but it was to doe good, and to heale such as were oppressed of the diuell, to preach the word and to worke miracles. Hee preached throughout his whole charge: *For I came out (saith he) for that purpose.* Not onely
did

did he gladly teach such as came vnto him, but hee inuited also and prouoked all that were wearie and loaden to come, promising them that he would refresh their soules. And herein he did the office of a Priest. And againe, hee healed all that Satan had afflicted, and herein he did the office of a king. *He shall iudge the poore of the people,* saith the Prophet: *he shall save the children of the needie, and shall subdue the oppressor.* Hee threw out his enemy, the oppressor Satan, and deliuered his people out of that enemies hands. An example for the Magistrate to defend the innocent, to deliuer the oppressed, to punish the transgressor. For the sword is giuen him to this end. An example for the Minister to teach the word of God, & confirme it with doing what good soeuer hee may, according to the talents that the Lord hath giuen him. Finally, an example for euery faithfull Christian, to shew forth his beliefe by his conuersation, his faith by works, to make his vocation and calling sure thereby. *For God was with him.* Christ wrought his wonderfull works by the power of God, and not (as the Scribes falsely charged him) by the power of Beelzebub; for God was with him. Hee taught the vword that he receiued of his Father, he cast out diuels by the finger of God. He was no chopper or changer of the vword: hee vsed neither vwitchcraft, sorcerie, nor coniuring. Hee wrought not by the diuel, but by the power of God.

40 The next part was, that hee died and rose againe to procure vs this peace. They slew him, hanging him on a tree. God raised him vp the third day. The death & resurrection of Christ, is the onely meane of our reconciliation and peace with God. For hee died for our sinnes, and rose for our iustification. By his death and passion, he hath cancelled and fastened vpon the crosse, the hand-writing that was against vs. Hee hath pacified Gods vvrath, hee hath procured Gods fauour, of enemies made vs friends, of strangers citizens, of the children of wrath, the children of GOD; and fellow-heires of his eternall kirk-dome.

41 Before this crucified Christ that died and rose againe, we shal appeare to giue an account of our whole life, of our thoughts, our works and words. For as S. Peter saith, Hee is ordained of God a Iudge of the quick and the dead. At the latter day he is quick & dead.

appointed

Math. 11

Psal. 72.

Rom. 13.

1am. 2.

1 Pet. 1.

Luke 11.

2

Christ died to

procure the

peace which

he preached.

Rom 4

Eph. 3.

God hath or-

dained him a

Iudge of

the quick & dead.

- Iohn 5.* appointed to be iudge of all flesh : The Father hath deliuered all iudgement vnto him. And wee shall all stand before his iudgement seat, that every one may receiue the things done in his bodie, according to that hee hath done, whether it be good or e-
2 Cor. 5: *uill.* This iudge is both iudge and witnesse. *I will come neere*
Mala. 3. *vnto you to iudgement, and I will bee a swift witnesse against the*
southsayers, and against the adulterers, and against false swearers,
and against those that wrongfully keepe backe the hirelings wages,
and vex the widow and the fatherlesse, and oppresse the stranger,
and feare not mee saith the Lord of Hosts. Nothing is hid from
his eyes, hee seeth the secrets of all hearts: hee will not be cor-
rupted, but giue vnto every one according to his works. Christ
is iudge. Wherefore we are taught to leaue reuenge vnto him.
Reu. 12. *Vengeance is mine, I will repay saith the Lord. For private men*
to reuenge wrongs, is to vsurp Christs office, to take iudge-
ment out of his hands whom GOD the Father hath appointed
iudge of the quick and the dead. You that be afflicted and op-
pressed with misery and wrong, lift vp your heads: for your re-
demption draweth neere. You that oppresse and wrong your
brethren, repent: and desire pardon, lest the sentence of Gods
iustice ouertake you. His iustice no man can abide: For in his
fight shall none that liueth be iustified. Christ therefore is giuen as
S. Peter teacheth, to be our Iesus, that is our Sauour, our Christ
 that is annointed, a King, a Priest, and Prophet; the Lord of all
 whom wee ought to serue in holinesse and righteousnesse; sent
 of God, and made man; he preached peace betweene God and
 man, and betweene men among themselues; he died to be a sa-
 crifice for vs, he rose againe to iustifie vs; he is made our iudge,
 and doth iudge iustly.

The honour
 which *S. Pe-*
ter in this ser-
 mon giueth
 vnto Christ,
 is by vs also
 giuen him :
 but not so by
 our aduersa-
 ries.

42 Now wee with *Peter*, or rather with the holy Ghost,
 with the Prophets and Apostles, giue heerein to Christ that
 which is his owne. And heere is the controuersie betweene
 the Aduersaries of the Gospel the Papists, and vs. Wee giue vn-
 to Christ that which is his right: they rob, and take from him
 that which is his due. We spoile our selues of all righteousnes,
 and seeke to be clothed with his righteousnesse. They cloath
 themselues with their owne righteousnesse, not caring for that
 righteousnesse which is in him. We hope to be saued by him our
 onely

onely Priett, our sacrifice, our mediator. They haue shauen Priests, and vnbloody sacrifices, and infinite mediators both of Saints and Angels. To be short, we acknowledge Christ our whole Sauour, and all the glory thereof we giue vnto God. They will be saued by themselues, their merits, their pardons, they impart the glory of God vnto dead men, to images, to relikes, and to dumbe creatures.

43 The third and last part of S. Peters Sermon, was that wee are made partakers of peace by faith in Christs name. To him all the Prophets giue witnesse, that through his name all that beleeue in him shall receiue remission of sinnes. Wherein three things are remembred vnto vs: that remission of sinnes is free, that we receiue it by faith: and that this doctrine is witnessed by all the Prophets.

3
Of the peace which Christ hath procured, we are made partakers by faith.

44 All flesh hath sinned, and doth need forgiuenesse. God is the onely forgier of our sinnes. Neither doth he forgie them in respect of mans merits: but of his mercy, good will and free mercy. The onely meanes that mooued God to bee mercifull freely to sinfull man, was that most acceptable sweet bloody sacrifice which the innocent sonne of God offred vpon the Crosse for our sinnes. All haue sinned, and are deprived of the glory of God: and are iustified freely by his grace, through the redemption that is in Christ Iesus. Hee tooke our vnrightheousnesse vpon him selfe and clothed vs with his iustice, and *He who knew a Cor. 5.* no sinne, was made sinne for vs, that we might be made the rightheousnesse of God in him. In Christ and for Christ, we receiue free remission of sinnes. There is no other name giuen vs vnder heauen whereby we may be saued. *I am the way, the truth, and the life: No man cometh to the Father, but by me, saith Christ. John 8.* No sinne forgien but through him: and through him all sinnes are forgien freely. *John 14.*

Remission of sinnes free, *Marks 1.* *Tit. 3.*

After 3
John 8.
John 14.

45 The meane whereby we are made partakers of this free remission of sinnes, in the death and resurrection of Christ, is faith in Christ. For all (saith Peter) that beleeue in him shall receiue remission of sinnes through his name. God doeth freely offer vnto vs remission of sinne, and peace in Christ. The meane and instrument to receiue it withall is faith. He that beleeueth is made partaker of it: and not of it only, but of eternall life also.

Of remission of sinnes we are made partakers by faith.

*Iohn 3.
Rom. 3.
Gal. 5.
James 1.*

For he that beleueth in mee hath life eternall, saith our Sauour Christ. But this faith, this iustifying faith doth worke through loue, and sheweth it selfe by workes. The good tree will be fruitfull. The beleeuing iustified child of God will feare God and worke righteousnesse.

*Vnto this do-
cume all the
Prophets
beare witness.
Luke 24.*

46 This doctrine of iustification by faith in the death and resurrection of Christ Iesu, is witnessed by all the Prophets. It is no new doctrine, but old, not onely proceeding from the Apostles, but also from the Prophets. For *Moses* and all the Prophets beare witness of him. And as they, so the Apostles after them. Whose steps we must follow, and acknowledge that no doctrine is to be established, but that which is testified by the Apostles and Prophets. The true Church of Christ doth build her faith on their foundation. God will bee worshipped and serued according to his prescript word, and not according to the braine of man. The Prophets and Apostles with all such as be Ministers of the word, are here and else where called witnesses: Yea, Christ himselfe termeth himselfe a witness of the truth. For this cause am I borne, and for this cause came into the world, *that I should beare witness to the truth.* And Christ saith to his Apostles, *Ye shall be witnesses vnto me, both in Ierusalem, and in Samaria; enen to the uttermost ends of the earth.*

Sphe. 2.

*Iohn 18.
Act. 1.*

*Bearing wit-
nesse to the
truth, both by
teaching and
by suffering
for it.*

*2 Thess. 1.
Act. 26.*

47 The truth is to be testified by publique preaching. *Paul* commendeth the Thessalonians for beleuing his *testimonie*. His testimonie was the Gospel, which he did preach and testify vnto them. According to the voice that did speake vnto him vhen hee was cast off his horse: *I haue appeared to thee for this purpose, to appoint thee a minister and witness both of things which thou hast scene, and of the things in which I will appeare vnto thee.* The truth is also testified by writing. By the writings of the Prophets, Apostles and Euangelists, the truth of God, Iesus Christ, was most plainly testified. As *Iohn* (to name one of them among many) *This is that disciple which testifieth of these things.* The truth is also witnessed when as it is testified in blood, for a Martyr is a witness. Christ told *Peter* that when he was young he girded himselfe, and walked whither he lust, but when he waxed old, other should gird him, and carry him whither hee would not. Now this (saith *Iohn*) hee spake, signifying by

Iohn 21.

what

what death he should glorifie God. Many Martyrs haue thus testified the trueth with suffering for it. But they ouercame by the blood of the Lambe, & by the word of their testimony, not louing their life, no not to the death. That Minister which will neither testifie it by publike preaching, nor by writing, will hardly testifie it by suffering, but will rather say with *Peter, I know not the man*, But I must here make an end, for the time hath ouertaken me: and without repetition, as you know the maner is. To God the Father, God the Sonne, and God the holy Ghost, three persons and one almighty and all mercifull God, be rendred all thanks and all glory giuen for euer and for euer. Amen.

Matth. 16.

A Sermon preached at Strausborough in the
time of his exile, in the Raigne of
QUEENE MARY.

2 COR. 6.

Vers. 2. *We therefore as helpers, beseech you that ye receive not the grace of God in vaine.*

3 *For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold now the accepted time, behold now the day of saluation.*



HE Prophet to abate the haughty conceit, which naturally we haue of our selues; in such sort as euery man were his owne God and had no other whom to praise for the graces and gifts wherewith he is beautified, and set forth as a mirror for all other creatures to behold and wonder at; in deuoueth to turne away our eyes from too much gazing vpon our owne excellency, by pointing as it were his finger at him; who is authour of euery good & perfect gift, saying, *He made vs, and not we our selues*. For what end and purpose *Zachary* teacheth; namely *that we might serue him in holines & righteousness before him all the daies of our life*. For we are his workmanship, created in christ Iesus vnto good works, which

God hath created men to serue and honour him.

Psal. 100.

Luke 1.

Eph. 2.

1 Cor. 6.

God hath ordained that wee should walke in them. *See are not*, saith S. Paul to the Corinthians *your owne*. Why so? *For you are bought with a price, Glorifie therefore God in your body, and in your spirit: for they are Gods*. For so much then as wee are all of the household of God; all one in Christ, all members of one and the same spirituall body, worshipping one Lord, receiuing one baptism, professing one faith, and expecting one glory to be reuealed vpon vs in that great day: it is our duty in token of our neere coniunction in the spirit, with one heart, one mind, and as it were with one mouth to present our selues before his mercy seat, to praise him, to heare his word, to receiue the seales of his mercifull couenant in the Gospel, and to offer him our needfull supplications together, that in all things it may appeare that we are one, as he and the father are one, euen one God to be blessed for euer.

With what
zeale, ioy, &
gladnesse the
godly do per-
forme their
seruice to the
Lord.

2 With what zeale and desire Gods people of old were wont to doe this, we may gesse by that which we read of the Prophet *Dauid*: who, being persecuted of his wicked and vniuersall sonne, and driuen from the presence of that glorious tabernacle, which with great triumph and ioy himselfe had placed in the City of *Dauid*, where he was wont with the rest of the people to call vpon the name of the Lord, to heare the Law, and to offer sacrifice vpon those beautifull altars, conceived such a deepe impression of griefe by the sorrowfull meditation of those sweet and heauenly comforts, whereof his soule had tasted in former times, that, forgetting quite the losse of all other royalties whatsoever, he maketh mone for nothing, but onely this, that hee might not now be partaker of those ineffimable benefits, and the comforts of mind and conscience, which he was wont to receiue at the hand of God, at such time as with the rest of the Israelites he resorted to the tabernacle, where God promised to be present, and fauourably to heare the petitions there made vnto him. Of this his great misery, he complaineth him lamentably in diuers of his Psalmes: but especially in the 84 where he breakeh out into these words of great zeale: *O Lord of hosts, how amiable are thy Tabernacles? My soule longeth, yea, and fainteth for the Courts of the Lord: mine heart and my flesh reioice in the living Gods*. Hee goeth on, and magnifieth the blessed

bleſſed eſtates of thoſe lilly birds, which might haue their neſts, and lay their young euen cloſe by the altars, from the preſence of which hee was exiled. In the end, to ſhew the happy caſe wherein they are, to whom continuall and daily acceſſe to the houſe of the Lord is granted; he preferreth one day ſpent there; before a thouſand any other where, the meanest roome about the houſe of God, before the higheſt throne in the pallaces of the wicked. In another Pſalme he ſo ſpeaketh, as if euery daies abſence from that holy place were a thouſand yeeres. *When ſhall I come to appeare before the preſence of God?* As if he ſhould haue ſaid, Shall I neuer? Neuer ſhall I be ſo happy? So the Iſraelites at ſuch time as they were exiles in *Babylon*, declared their earneſt deſires this way, by their bitter teares: *Nehemias* by his heauineſſe in the preſence of the King: Chriſt by leauing his mother, to preſent himſelfe at holy exerciſes in the temple, being but as yet of greene and tender age. And with what zeale, ioy, and gladneſſe, the Diſciples of Chriſt after the death of their Maſter, ioined themſelues together in priuate houſes, when by reaſon of the cruell perſecution by the Priests, they durſt not ſhew themſelues abroad, it appeareth both in the Euangelists, and in the Acts of the Apoſtles. Yea, when afterward the ſpirit of God miraculoſly deſcending vpon them, had increaſed both their zeale and courage, they openly profeſſed him, whom before they worſhipped in ſecret places. No feare, no prohibition, no threatning of higher powers was able to with-hold them: they ſpoke, they entred into the temple, they taught daily; and being perſecuted, were glad that God thought them worthy to ſuffer for his ſake, who had died for theirs. God, according to his promiſe, is euer preſent in his congregation. *Whereſoeuer two or three are aſſembled together in his name, he is with them:* yea, what thing ſoeuer his Saints ſo aſſembled ſhall lawfully aſke, his promiſe is, it ſhall be giuen them.

Pal. 42.

Pſal. 137.

Act. 5.

Math. 18.

3 With what earneſt deſire, deare brethren, ought we then to ſtand in this place before the Lord; being driuen from the tabernacle of God, as *Dauid* perſecuted, as the bleſſed Apoſtles of Chriſt exiled, as Iſrael caſt out of the Churches wherein we were nurſed and trained vp? How thankfull ought we to be to our heauenly father, who hath in ſo ample manner in the middeſt

The like alacrity in ſeruing God required now eſpecially,

of our manifold distresses and griefes, caused the light of his countenance to shine in the faces of vs his poore afflicted seruants? For although because we, our Princes, our Prophets, and our people, haue grieuously sinned in not esteeming so precisely, nor following so religiously his blessed Gospell as wee ought to doe; therefore hee hath bereaued vs of our worldly prosperity, and brought these miseries vpon vs, wherein we now are: yet knowing that we are the sheepe of his pasture, howsoeuer we haue wandered and gone astray, it hath pleased him in great abundance of mercy so to temper the sharpenesse of his correction, that wee find him still our present helper at hand, and ready most to succour vs in our extreamest need. Could we wish for more at the hands of God, then being banished, and constrained to forsake all the profits and comforts which we enioied at home in our natieue countrey; here amongst aliens and strangers, to find a City so safe to dwell in, maintenance so competent for our needfull and reasonable sustentation, such grace in the eyes of the godly Magistrates vnder whom we liue, such fauour and respect to our hard estate, such free liberty to come together, to call vpon God in our common prayers, to heare his word sincerely and truly preached in our owne naturall tongue, to the great and vnspeakable comfort of our soules: finally all things so strangely & almost miraculously ministred, & brought vnto our hands, as doubtlesse we could neuer haue found here, if the Lord himselfe had not gone before as it were to make ready, and to provide for vs? O what tokens of mercy and speciall fauour hath our kind and gracious father shewed vs in this our exile and distresse for his Gospell, in these our sorrowfull and afflicted times: We haue lost the sauing truth at home, and found it abroad: Our Countrey men are become our enemies, and strangers are made our friends: being persecuted by our natieue Rulers forraigne Magistrates haue shewed vs fauour. In banishment we haue a place to dwell in, in ang^lish wee abound with comfort: And as the Apostle speaketh, hauing nothing, wee are as possessing all things. Therefore deare brethren, hauing receiued these so great and rare graces at the merciful hands of our good God, I may iustly as one of your poore helpers in these holy labours, vse the wordes of S. Paul, which in the beginning I recited;

exhor-

exhorting and beseeching you, that ye receiue not this grace of God in vaine. Be not an vnthankfull people, neglect not the great benefit now offered vnto you, approach with all reuerence, and present your selues as humble petitioners before the Lord, and carefull seruants before our God. For I say vnto you, as *Iacob* said in his iourney towards *Mesopotamia*; *Vere Dominus est in loco isto.* Truly God is here, euen present amongst vs. We doe clearly and plainly perceiue, that our fathers and mothers, our friends and familiars, hauing forsaken vs, he hath receiued vs as his dearest.

4 Let vs now take a view of *S. Pauls* words, which I haue propounded to entreat of. In the entrance of which, hee professeth himselfe to bee our helper, furthering vs, and setting vs forward in the course of our saluation; not onely by teaching the word of reconcilement, remission of sinnes, free mercy in the death and through the merits of Christs crucified: but also by most earnest and vehement exhortation, beseeching vs worthily to receiue this so freely offered grace and blessing. Now as *Paul* was an helper and a mouer vnto godlinesse: so no doubt we ought all to be helpers euery one to another, according to our calling, in distributing and communicating such gifts as we haue receiued at the bountifull hands of God. *Every one*, according to that of *S. Peter*, as he hath receiued grace himselfe, so ministering it to another, as good dispensers of the manifold graces of God. For he hath not deliuered vs our talents to be wrapped vp, hidden, and buried in the earth: We are stewards so to vse the riches of his grace, as may bee most to the aduantage of his glory amongst men.

5 Vnto this our blessed Apostle exhorting, setteth three especiall things before our eyes to be considered. First he putteth in remembrance of the great mercy of God towards vs, whereof we are moued, not to shew our selues vnworthy receiuers: Secondly he sheweth, that this is the acceptable and onely accounted time wherein it must appeare, whether we receiue that grace in vaine or no: Thirdly hee teacheth wherein, and how wee must declare our selues so to haue receiued it, as behooueth.

Of receiuing
the grace of
God in vain.
What that
grace is.

Aug. in Ps. 30.

Gal. 4.

6 *Receive not the grace of God in vaine.* I will not trauell to tell you how diuersly the name of grace is taken in the sacred Scriptures: but rather note vnto you in what sense the holy Ghost doth chiefly vse it in this place. Grace is the fauour & mercy of God towards sinfull men. It is called grace, because it is giuen *gratis*. Freely and vnderferuedly on our parts, to whom it is giuen For vs it is purchased, by the only meane and meere merit of our Sauour Christ, and to vs it is both offered and exhibited, by the voluntary and vnprouoked operation of the spirit. This grace in it selfe being large, and more then sufficient for all men, the holy Ghost diuideth and bestoweth vpon each, breathing where and as he listeth, according to the secret pleasure of his will. Thorough it we haue saluation, whereas through sinne we deserue death. For our iniquity was heynous in the sight of God, first committed by *Adam*, and since continued in vs: but farre more exceeding was the mercy of our Lord, who when we were his enemies, sent forth his sonne made of a woman, and made vnder the Law, that he might redeeme them which were vnder the Law, and that we might receiue the adoption of sonnes. No tongue can expresse, neither any mind conceiue this graciousnesse. Yet let vs ponder it with such consideration as we are able. Great therefore I say was the mercy of our Creator, who gaue his sonne, and great the loue of our Sauour, who gaue euen himselfe for vs. Our thraldome was great, that required a ranfome of such value: our guiltinesse much, that could no otherwise be washed away, but with the very heart blood of the innocent Lambe of God, Christ Iesus our Lord: Yea inestimable and vneffable was the loue of our gracious Lord, who to spare vs, spared not himselfe. He was content to become ignominious before men, that we might be glorious with his father, to be condemned, that we might be absolued, to be crowned with thornes, to purchase vs a crowne of immortality, to loose his life, that we might gaine life, to suffer death, that we might escape it, and to become as hated and accursed of God, that we might find fauour and eternall grace with him. In his death our sinne is pardoned, by his blood our filthinesse is washed away, by his resurrection we are reconciled to his father, and made at one with God. Let vs not breake this so happy truce betwixt the Lord
and

and vs : let vs not through sinne condemne our selues againe : now that we are iustified , let vs not walke toward hell, he ha-
ning made plaine and easie the path to heauen. The image of
God in vs, defaced through *Adam*, is repaired by Christ : Let
vs appeare therefore in this pure image before God, that wee
may be acceptable in his pure sight. Through Christ wee are
called to be citizens with the Saints, and Gods household. ser-
uants : let vs then put on the garments of trueth and innocen-
cy, that so it may appeare whose seruants we are by our Lords
liuery. We are made the happy heires of his glorious king-
dome, and fellow heires with Iesus Christ : wherefore let vs
not seeke so possessions here, that we lose a better inheritance
aboue in heauen. If we doe, it is in vaine that the grace of our
Lord Iesus Christ hath beene so largely offered vnto vs , and
plentifully powred on vs. Yea his grace will increase the wo-
fulnesse of our destruction.

7 Grace is offered and receiued by two especiall outward Grace offered
b. the word
and Sacra-
ments.
meanes : the preaching of the Gospel; and the holy administra-
tion of the blessed Sacraments. These two are the instruments,
or rather the hands, by the which the holy Ghost doth offer,
exhibite, seale and deliuer the grace of God vnto vs.

8 And there be two sorts of men to whom grace is offered Grace offered
in vaine by
the word to
such as will
not heare it.
by the word in vaine. The one are they which will not giue it
so much as the hearing; but do vtterly contemne, and vnkind-
ly refuse that which the Lord doth so kindly and so graeiously
offer to them. The other, they that heare it indeed, read it, but
consider it not, receiue it but altogether without fruit, and for
fashions sake. Of the former sort are all such as *Pharaoh* was;
who enioyned *Moses* to come no more in his sight, for hee
would not heare him. Such also were the Iewes, to whom when
Stephen preached, they stopped their eares. Such they of whom EE 11. 7.
the Lord complaineth by the Prophet; saying, *I spake, and they* Esay 66.
would not heare.

9 Of the latter sort there be three kinds shadowed in the pa- To such as
heare it, but
receiving it not.
Matth. 13.
rable of the sower, which went forth to sow his seed : whereof
some sel in the high way side, some in stony & grauelly ground;
some also amongst thornes. That which fell by the high way
side, either the birds of the aire picked vp, or men trod vpon with
their

their feet. Which our Sauour applieth vnto him that heareth the word of the kingdome, and vnderstandeth it not; and by and by the diuell taketh it away, lest he should belieue, and so be saved. For it fareth with the vword preached, as with the seed sown. Some are so dissolute and rechelesse, that they let it in at the one eare, and out at the other. The hearts of some be so hardened, and parched, because they want the watering of Gods spirit; (which doth onely mollifie) that his word can take no roote in them. The diuell, and his deceitfull Angels doe so bewitch them, and fill their hearts with vaine cogitations, so abalienate their mindes, and trouble their memorie; that they cannot tell what is said, it is forgotten by that it is spoken. Yea the diuell doth so thoroughly occupie the hearts of many other, with superstitious opinions and fond perswasions, or with such worldly desires, such fleshly lusts, such froward affections; that the hearing of the blessed word is a wearisome work vnto them; euery houre spent that way, is as tedious as a yeere, & thought to be wholly lost. Many likewise both heare the word preached, and read the Scriptures as the Pharisees did heare them: that they may seeme to fauour the Gospel, and so vnder pretence of holinesse, blind the eyes of others, and purloine commoditie to themselves. Such come in amongst the children of God, as did Satan of old: yet God knowes them to be children of darkness, not of light; yea and oftentimes hee so shaketh them out of their painted rags, that the whole world may espy their ougly and deformed nakednesse. Whilst by their hypocrisie they labour to deceiue others, they deceiue, yea & damne themselves. To this sort of men therefore the word is offered: but all in vaine. Either they receiue it not, or they receiue it to their owne destruction.

To such as
retaine it, but
not still.

10 The second sort are resembled to the stonie soile, which receiueth the seede, and it taketh roote for a time: but when the heate of the sunne commeth, it withereth away. Many such there be, which haue gladly heard the Gospell, haue frequented Sermons with appearance of great deuotion, and could freshly talke of the holy Scriptures of GOD: but when the heat of the sunne burst out, when persecution & fire followed the professors of it, O Lord how many haue shrunk, yea and vtterly fallen from

from it? How many persecuters now, which then were professors? Not one amongst fortie hath tarried the beame and blaze of his burning and trying sunne. O Lord God, wonderfull is thy mercie, yet their estate is pittifull. These our times (deere brethren) haue maruelously tried what ground wee be, what roote Gods word hath taken in vs. Much grauelly ground doth now appeare, which before was thought to bee sound, and battle. So it is, the timeliest fruite often commeth to least prooffe. The freshest Gospeller in appearance, in experience is found not to be the soundest; and the greatest talkers, oftentimes the idlest workers: and such as haue bragged most, when it came to be tried in the field, haue first fled. Such are Gods iudgements; who seeth farre otherwise than man can see, and through a sawning face espieth a traytors heart. How vainely therefore a great sort haue receiued and gloried in this Gospel, we now perceiue, and with mournfull hearts doe rue it. The Lord forgiue them, and strengthen vs with his grace vnto the end. Heere we learne, that persecution followeth this seede of God. Christ testifieth, that hee came to send the sword amongst vs, and not peace: signifying that the Gospell would procure many enemies, and much persecution. VVherefore my sonne, saith the wise man in the booke of *Ecclesiasticus*, When thou comdest to the seruice of God, stand in iustice and feare, and make readie thy soule to triall. Happy is that ground, which beeing tried, is found good and fruitfull.

Matth. 10.

Ecc'e. 2.

11 The third sort are compared to ground ouergrown with thornes. For as thornes choke the seede which is sown amongst them; so that it cannot bring forth that fruit which it ought to doe: so the cares of the world, & the pleasures of this life, which be as thornes to wound; as brambles and briers to entangle the mindes and consciences of men, destroy that spirituall seede, which in a heart well prepared and purged from these weedes, would growe vp vnto euerlasting life. In this number we may reckon those base-minded worldlings mentioned in the parable, who beeing inuited, came not: because their farmes, their oxen, and their wives with-held them. The inordinate care that some haue for their children and familie, how to find them soode and raiment, more than sufficient: the desire that others haue to keepe

To such as
receiue it, and
retaine it, but
vnprofitably.

keepe their worldly substance, their possessions and riches; and also to increase the same, and get to liue in wealth themselves, and to leaue their children rich; the pleasure that some other haue to liue in honour, and to be in office, finely to feede, and to goe gorgeously, to follow their lusts, and the transitory pleasures of this vaine world; hath ouergrowne, yea vitterly choked in a great sort of men, a great deale of good seede. Many there be whom the care of the riches, and the pleasures of this sinfull world haue so bewitched and drawne into so corrupt a sense, that euen like the Gadarens, or Gergesites, rather than loose one of their pigges; they will bid adieu to the Gospel of Christ, and beseech the Lord of saluation to depart out of their coasts. Most true therefore it is which *S. Paul* noeth in them, vvhose hearts are posselt with carefulnesse of this worlds good. They that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction. Riches are the nurses of all vaine delights & fleshly pleasures. This caused our Sauour so heauily to threaten; Woe be to the wealthy. Let vs therefore learne, by this warning of our Sauour, when the Gospell of Christ is preached, to take heede, that neither it be deuoured by birds, nor troden downe with feet, nor withered with heat, nor choked with thornes, and so made vnprofitable: but rather beeing receiued, kept, and cherished in the ground of our hearts, it may growe and increase so abundantly, that when the Lord shall see it ready for the sickle, and send his Angels to cut it downe, it may fill the reapers hands, and make rich the barnes of him that looketh for fruite of it.

Math. 8.
Luke 8.

1 Tim. 6.

Luke 6.

Grace offered
by the Sacra-
ments.

12 Nowe, as the graces of God purchased for vs by Christ, are offered vnto vs by the word: so are they also most liuely and effectually by the Sacraments. Christ hath instituted and left in his Church for our comfort, and the confirmation of our faith, two Sacraments or seales; Baptisme, and the Lords Supper. In Baptisme, the outward washing of the flesh declareth the inward purging and clensing of the spirit. In the Eucharist or Supper of the Lord, our corporall tasting of the visible elements, Bread and Wine, sheweth the heauenly nourishing of our soules vnto life, by the mysticall participation of the glorious body & blood

bloud of Christ. For in as much as he saith of one of these sacred elements, This is my bodie which is giuen for you; and of the other, This is my bloud: he giueth vs plainly to vnderstand, that all the graces which may flowe from the body & bloud of Christ Iesus, are in a mysterie heere not represented onely, but presented vnto vs. So then, although wee see nothing, feele and taste nothing but Bread and Wine: neuerthelesse let vs not doubt at all, but that hee spiritually performeth that which hee doth declare and promise, by his visible and outward signes; that is to say, that in this Sacrament there is offered vnto the Church, that very true and heauenly bread, which feederh and nourissheth vs vnto life eternal; that sacred bloud, which will cleanse vs from sinne, and make vs pure in the day of triall. Againe, in that hee saith, *Take, eate, drinke yee all of this*; hee evidently declareth that his bodie and bloud are by this Sacrament assured to be no lesse ours, than his; he being incorporate into vs, and as it were made one with vs. That he became man, it was for our sakes; for our behoofe and benefit hee suffered; for vs he rose againe; for vs he ascended into heauen; and finally for vs hee will come againe in iudgement. And thus hath he made himselfe all ours; ours his passions, ours his merits, ours his victorie, ours his glory, and therefore he giueth himselfe, & all his in this Sacrament, wholly vnto vs. The reason & course whereof is this. In his word he hath promised and certified vs of remission of sinnes, in his death; of righteousness, in his merits; of life, in his resurrection; and in his ascension, of heauenly & euerlasting glory. This promise we take hold on by faith, which is the instrument of our saluation: But because our faith is weake & staggering through the frailtie of our mortall flesh: he hath giuen vs this visible Sacrament, as a seale & sure pledge of his irreuocable promise, for the more assurance & confirmation of our feeble faith. If a prince giue out his letters patent of a gift, so long as the seale is not put to; the gift is not fully ratified, and the partie to whom it is giuen, thinketh not himselfe sufficiently assured of it. Gods gift without sealing, is sure; as he himselfe is all one, without changing; yet to beare with our infirmitie, and to make vs more secure of his promise; to his writing and word hee added these outward signes and scales, to establish our faith; & to certifie vs
that

that his promise is most certaine. He giueth vs therefore these holy and visible signes of Bread and Wine, and saith, Take and eate, this is my Body & Blood: giuing vnto the signes the names which are proper to the things signified by them; as wee vse to doe euen in common speech, when the signe is a liuely representation and image of the thing.

How grace is
receiued by
the sacraments
& not in vain.

13 Let vs therefore be thankfull vnto our Redeemer Christ, for these his great benefites, and so vspeakesble and vnder-
ued mercies: and let vs receiue this holy Sacrament as a sure
pledge, that the vertue of his death and passion is imputed vnto
vs for iustice, euen as though wee had suffered the same vvhich
he did in our owne naturall bodies. Let vs not bee so peruerse,
as to draw backe when Iesus Christ calleth vs so louingly to
this royall feast: but with good consideration of the worthi-
nesse of this gift present we our selues with a seruent zeale, that
wee may come worthily to this holy Table. *Let each man try
himselfe, and so eate,* saith the Apostle. Let vs enter into our
selues therefore, and examine the estate of our hearts & soules:
and consider in what case we stand. If wee be not of the sanctifi-
ed household of God, not Christs seruants, and faithfull Disci-
ples, shall we dare presume to presse in, being aliens and stran-
gers, to the Lords, as most comfortable, so also most dreadfull
Table? No: let no impenitent blasphemers of God, no whore-
monger, or vile and vnrepentant sinner, presume to touch or
taste this foode: for such shall not feed vpon Christ and his me-
rits, but they receiue their owne damnation. But such as will
worthily feed at this blessed feast, must earnestly and trulie
mourne for their sinnes past, in a setled purpose and resolution,
neuer willingly to defile themselves againe. And such as will be
partakers of this bread that came from heaven, Iesus Christ, our
one and onely Saviour, must also be as one bread or loafe, and
as one body ioyned together in brotherly loue, and all other
offices of godly and Christian charitie. For if thou come to this
banquet without this vesture of loue, it shall be said vnto thee,
*Friend, how camest thou hither, not hauing on thy wedding gar-
ment?* A wofull speech and an end most miserable. Let this suf-
fice for the first point, which is the blessed Apostles exhortation,
Not to receiue the grace of God in vaine.

1 Cor. 11.

Matth. 22.

14 Concerning the second member, wherein we are put in
 mind that this is the time to shew our selues worthy receivers of
 grace; he applieth to his purpose the words of the Prophet *E-*
say, who speaking vnto Christ, as in the person of his father,
 saith; *In an acceptable time haue I heard thee, and in a day of salu-*
ation haue I helped thee. The acceptable time is that, whereof *S.*
Paul speaketh. *When the fulnesse of time came, God sent his sonne*
made of a woman. It was indeed an acceptable time, and full of
 grace, wherein the sacrifice of Christ was so graciously accepted,
 and his praier heard of God. And it may well be called *a day of*
saluation, wherein his father gaue him a triumphant victory ouer
 those so bitter torments of death. An acceptable time was it, a
 day of saluation; not so much in respect of him, who at all times
 was accepted; as of vs, who without him and his death had been
 refused. For in that day was our redemption wrought by our re-
 deemer, and sinners saued by his passion who had no sinne. And
 as he died, and rose; so he praied, and was heard for vs. *I pray for*
them, I pray not for the world, I pray for them whom thou hast giuen
me saith our Saviour. Now the acceptable time and day of salua-
 tion which *Esay* spake of, *S. Paul* doth very aptly and effectually
 apply to his present occasion: *Behold, now is the acceptable time:*
Behold, now is the day of saluation. For the Fathers liued in hope of
 this acceptable day of grace and fauour to come: but the very
 time becometh from the suffering of Christ Iesus, and continu-
 eth euen to the worlds end. And vnto euery one of vs, so much
 of this acceptable time is granted, as we haue time granted here
 to liue. Which being not long (because our life is but as it were a
 span) it may fitly be called a day, or rather an houre of saluation.
 This day therefore grace is offered vs of God: Against whose
 maiesty, for as much as all haue sinned, and by sinne are deprived of
 his glory, we must needs acknowledge, that for the recovering of
 our losse, wee stand all in present need of his grace. Now is the
 time wherein our soules doe groane to bee relieved with grace
 and mercy. For who can say, *My heart is sound, I need no Physiti-*
an? What one man is there amongst vs all, who hath loved God
 as he ought to doe, or tendered his neighbours case as he wou'd
 his owne? We may dally with our selues, and thinke that wee
 suffer not for our owne transgressions, that wee are not cause
 of

The time to
 receiue grace
 offered, is
 when God
 calleth by the
 preaching of
 the Gospell,
Esay 49.
Gal. 4.

Iohu 17.

Rom. 3.

of that great plague and calamity, which presently is come vpon our Countrey. Beloued, doe not deceiue your selues. Our God is a righteous Iudge, who blesteth the innocent, and heapeth punishment vpon the offending soule. For truly if wee search our selues as we ought to doe with a single eye, if wee examine our thoughts, take a reckoning of our words, and peze our deedes and waies in an equall ballance, aske our hearts, and they will tell vs, enquire of our conscience, and it will declare vnto vs, that euery one of vs hath well deserued more then hath happened vnto any of vs: Yea, we shall find that all haue not suffered halfe so much, as euery one hath deserued. Our first parents for tasting the fruit that was forbidden them, were themselves cast out of their pleasant habitation, and punished in all their posterity to come for euer. Haue we being terrified by the horror of their example, withheld our hands, and bridled our affections from euery vnlawfull and forbidden thing? *Corah, Dathan, and Abiram*, with their fauourites and confederates, were swallowed vp of the earth for whispering against *Moses* and against *Aaron*. Did we neuer once mutter against our good and lawfull Magistrates, against our iudges, and against the Lords Ministers? *Dauid*, for numbring of his people, procured such a plague, that seuentie thousand were consumed with it: and are we so vnspotted, that we haue not in as hainous a matter as this offended God? would to God we were: but the Lord and our owne consciences doe know how farre otherwise the case doth stand. I will not enter into particulars, nor open the fores of any man: but send you home into the closet of your owne hearts to see it. And if we prosecute the comparison in such wise as hath beene touched; I nothing doubt but euery one of vs may iustly lay the cause of this heauy displeasure of God, and grieuous plague vpon himselfe: euery one may say and cry out with the Prophet *Dauid*; It is I that haue sinned, I that haue committed iniquity and deserued this great vengeance. The smart whereof, as wee doe outwardly seele; so if it inwardly pierce vs to the quicke of our hearts and soules, if we be truly wounded and humbled in deed with the grieuous remembrance of our former sinnes: this is, of all other, the most acceptable time for vs to receiue the sauing health of God:

who

Gen. 3.

Num 16.

2 Kings 14.

who as he taketh his time to offer vs grace : so we must also take ours to receiue it being offered. To day, saith the Apostle, if you will heare his voice, harden not your hearts. It is to day, so long as he speaketh by his Prophet, saying : *Returne euery one from his euill way, make your waies and your workes good. If this nation, a gainst whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring upon them.* It is to day, so long as that voice of *Iohn* the Baptist is heard, *Repent* : So long as wisdom vtereth her voice in the streetes, and crieth, *Turne* : so long as our Lord and Sauour saith, *Come*, it is to day. These so often callings and so sweet admonitions, ought to be of force sufficient to set vs forward to repent, to turne and come to our mercifull Sauour in this day of saluation, and to follow the worthy examples of our wise forefathers, who being stirred vp in like sort, haue awaked and haue beene saued. That very day that *Nathan* the Prophet told *Dauid* of his fault, he repented and was receiued to mercy. The *Niniuites* likewise were a wise and a circumspect people, they tooke their time, euen the acceptable time of their repentance, which else had come too late. So they which repented at the preaching of *Iohn*, made speed to retire from their owne by-pathes, and to turne into the waies of God. As many as receiued fruitfully and effectually the grace which the Lord did offer by the hands of *Peter*, preaching the remission of finnes : they also tooke the opportunity of that selfe-same houre, and so were saued. All these things (as *S. Paul* witnesseth) are written for our instruction, that we might learne wisely to redeeme the time, and to know the day of Gods most gracious visitation.

15 Especially now, sith we doe not onely heare the sound of his voice, but also feelee the smart of his correction. There is no hope that euer we will receiue the grace of God, if in the midst of our afflictions we refuse it. His case is desperate whom aduersity cannot cure, whom eternall death hath so posselt and benumbed, that the very sharpest medicines are vnable to worke vpon him. *Turne you therefore*, saith wisdom, *at my correction.* When men are heauy laden with griefe and sorrowe, then are they fittest to call for, and to receiue refreshing. Examples heereof are almost infinite. After *Iosephs* bretheren were brought

The most especiall time to receiue grace is when God afflicteth.

Prov. x.

T

Gen 42.

2. Par. 33.

Psal. 136.

Job. 33.

Jer. 32.

brought into comber, and into feare of their liues, they remembred their fact committed against their brother; and it grieved them much, which before had much contented them. Whilest men are at ease and haue rest in the flesh, grace is no grace, the promises of God cannot haue their effectuall and powerfull operations, no not in the very elect of God. Looke vpon *Mannasses* in his throne, and in prison: vpon the people of Israel, at home in peace, and abroad in banishment: vpon *Noah*, *Dauid*, *Ezechias*, all the Saints and seruants of God in their flourishing estate, and in their grievous troubles: and ye shall find that the gracious offers of God were neuer receiued worthily in deed, but in great extremities. *When a man is stricken with sorrow vpon his bed, and the griefe of his bones is sore*, saith *Elisha* in the booke of *Iob*, *so that his life causeth him to abhorre bread, and his soule dainty meat*. If in such a case there bee a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousness, how that God will haue mercy vpon him, and will say; Deliuere him that he goe not downe into the pit, for I haue receiued a reconciliation: such a message of grace no doubt will then be heartily accepted, or else be in vaine for euer. It is affliction that maketh the Kingdome of heauen to suffer violence. When we are in misery, in trouble, in distresse of body and mind, then especially is the acceptable time, then is the high day of our saluation. *Thou didst chastise mee*, saith the Prophet *Jeremy*, *and then I came to vnderstanding*. So that the most especiall time to shew our selues worthy receiuers of the grace of God, is when his chastisements are vpon vs, and his anger doth afflict our soules. Wherefore most properly (beloued in the Lord) to you it may be spoken: Receiue not the grace of God in vaine. This is the acceptable time, this is the day of your saluation. Although the grace of God haue heretofore bene offered, and vnkindly refused, yet, now that the hand of his heauy displeasure, now that the rodde of his correction is laid vpon you: O receiue it not now in so acceptable a time in vaine!

16 The onely way to shew our selues worthy receiuers of grace, is by hearty and vnfeined repentance to acknowledge that wee haue sinned in peruertering righteousness, and to amend that which we know and acknowledge to bee amisse. If wee thinke

3
The right
way of wor-
thy receiuing

thinke to be receiued into his fauour without this: brethren we deceiue our selues. He is gracious; but to the penitent, and will haue mercy vpon sinners: but vpon sinners which forsake their sinfulness. It is true that he will heale whom he hath spoiled, and whom he hath wounded he will build vp, he will quicken the dead and raise vp them that are throwne downe: yet so, if they say, *Come, and let vs returne vnto the Lord.* The first effect therefore of grace in the heart of man is vnfeined repentance. With the doctrine whereof we are thoroughly enough acquainted. We haue no need to be taught what the name doth signifie, the nature, properties, and parts thereof are knowne. Onely the practise wanteth, whereunto we are so slow, and so hardly are drawne, that in this one point we weary out all our teachers, about this one thing they wast, they spend themselues. And in the end, we are most commonly as we were at the first, like the Leopard, that changeth not his skin. To bring men to repentance, is such a worke of weight, that God himselfe seemeth as it were tired with labouring so long about it. As appeareth by those passionate and grieuous complaints recorded in holy scripture. I haue spoken, they doe not heare; I haue stricken, they are not grieued. How often would I haue gathered them as a hen her chickens vnder her wings, and they would not be gathered. *O Ephraim, what shall I doe vnto thee? O Iudah shall I intreat thee?* Yet neither were they ignorant, and we doe very well know, that there is no other medicine saue repentance onely, to heale the wounds of our soules, no other way to restore our selues againe to our fathers home, but onely, *Father I haue sinned.* no other meane to quench the wrathfull indignation which our sinnes haue caused to burne and flame as an ouen; but onely our teares. Though our sinnes be red as skarlet, or as fire: yet being bathed with the water of our eyes, they are scowred and made as white as snow? It is written of *Mary* (not of that vertuous *Mary*, but of the dissolute) that shee was *Mulier peccatrix*: notorious for her light and lewd behaviour: Yet by repentance, as shee died vnto sinne: so the memory of sinne being dead vnto her, shee liueth still in the glorious remembrance of that righteousness which penitent sinners obtaine by faith. Shee is honorably mentioned wheresoeuer the Gospell of Christ is heard:

all men speake of her teares, of her sinnes no one is mentioned or knowne. The pretious oyle wherewith shee was wont to anoint her selfe, that shee might be more pleasant to the senses of her louers; shee now powreth out, and for loue sake bestoweth it vpon her Sauour. The eyes which were wont to cast wanton lookes vpon the dissolute, did now gush out with water, and serued as conduites at the feet of Christ. The haire which before had beene wrapt in gold, had beene coloured, pleated, and bordered, laid out, and beset with pearles, was now imploied to a farre other vse, that the honour receiued from the feet of Iesus, might put out the shame which before it had taken from the eyes of lewd and amorous beholders. Hauing washed and dried shee could not satisfie her selfe, till shee had also kissed her Saviours feet; whose mercy had now eased her heart of that deadly sting, which the lips of wantons had imprinted and left behind them. O blessed patterne of true contrition, how worthily are thou left for all posterity to talke of, to behold and to follow? Such conuerts shew plainly that they are worthy receiuers, and that the grace of God hath not appeared vnto them in vaine. For they who in this sort deny vngodlinesse and wordly lusts, will surely according to the blessed Apostles exhortation which followeth, giue offence to none.

17 For although there must of necessity offences rise: yet, Woe be to him by whom they rise. Why? Were not the Pharisees offended at the Schollers and Disciples of Christ, for not fasting; for eating with vnwashed hands, for plucking the eares of corne on the Sabbath day, and for such like things of their owne inuention, toyes of no importance? Nay, did not the most charitable deeds of Christ himselfe offend these peeuish hypocrites? It is true, they were offended with him, and his, as at this day the Romish Pharisees are offended with vs and ours. But we must marke and obserue, that we are warned onely not to giue offence to any man. If men be offended with vs, which by vs are not offended: such offences being not giuen of vs, but taken of them, are not our faults, but their follies. Vnto vs therefore at this time *S. Pauls* exhortation importeth thus much, that sith God hath granted vs fauour in the eyes of this people, with whom we presently conuerse, it were a thing most intollerable for vs, with

By walking
without of-
fence.

Iasobz

Jacobs children to commit such crimes, or giue such offences as might make vs odious and loathsome in their sight. The Gospel hath now gotten honor and renowne by these our sufferings for it: let it not hereafter be ill spoken of, and slandered through our disordered conuersation. Of all others wee had need to wa'ke most warily. We are set as it were a city vpon a mountaine to be gazed at. Our conuersation is marked of all men: and diligent search made of it on euery hand. Friends, enemies and strangers obserue our steps: and a little fault in vs will be taken as a great offence. Let the word of Christ dwell richly amongst you, with all wisdome; that ye may bee blamelesse and pure, as the sonnes of God, without rebuke; that wee may bee as shining lights in the world, holding forth the word of life, that in the day of Christ we may reioyce and be glad, as they who haue not receiued the grace of God in vaine. Let vs forsomuch as our heauenly Father for the merits of his Sonne, and by the Ministration of his spirit, doth graciously offer and exhibite vnto vs his manifold mercies and benefites, especially in his holy word and Sacraments; thankfully and worthily receiue the same: and namely in this acceptable time, the only time appointed of God for vs to receiue, and for him to offer grace. Finally let vs shew that his grace hath taken root and place in our fleshy, nor fleshy hearts: in bringing forth the workes of the spirit, the fruit of true repentance, of sanctification and good life: giuing offence to no man, no not to those which are without; but walking quietly, honestly and orderly in all things, that men seeing our blamelesse and in offensiue conuersation, may glorifie God the giuer of all goodnes, and the eternal Father. To whom, with the Sonne, and the holy Ghost, one God of most glorious Maiesty, be all honour and praise rendred in the Church for euer. Amen.

A Sermon preached at a Marriage in the
time of his exile in Strausborough, in
the Raigne of Queene MARY.

H E B. 13.

Verf. 1. *Marriage is honourable in all.*

Why God
blessed plants
beasts and
men with
power to in-
crease them
selues by pro-
pagation.



And God made the world and all the creatures there in contained, to serue for the setting forth of his glory and great Maiesty: so likewise by the forcible and mighty operation of his strength and power, he preserueth still the works of his hands; lest if hee should haue onely builded the goodly frame of this world, and afterward suffered the same to decay; the praise of his name should haue lasted but a while, and reached but to a few: which now passeth through many generations, and continueth to all eternity. For this hee provided, when hauing finished the creation of trees and herbes, and made them both beautifull and good in their appointed seasons: he blessed them with secret vertue, to multiply by bringing forth fruit and seed, each according to his kind; that there might be a continuance and increase of things so behouuefull for liuely creatures. Also that the liuely and sensible creatures themselues, the birdes of the ayre, the beasts of the field, and fishes in the sea, might yeeld in all ages the benefit which the children of men doe reap by them: he powred into them also the selfesame blessing of increase and fruitfulness. And as vnto these, so likewise vnto man, the greatest in honour, though in order the last of all his creatures; he gaue the same power, to spread out himselfe by propagation, and to replenish the face of the earth.

Mans of-
spring by Ma-
riage.

2 For the seemelier and better ordering whereof, to the end that as God himselfe is most pure, and therefore hateth all vncleanness; so the actions of men, who in nature resemble him, might be framed according to the patterne of his image: he prescribed a way, how man, as becometh the excellency of his crea-
tion

tion and nature, might, not after a brutish and beastly manner, but in all honesty and cleanness, bring forth the honourable fruit of his body, that so Gods creation and worke might be continued, his kingdome enlarged, and his name, by reason of the multitude much more praised. And this meane or way appointed by God was Matrimony: a state whereof the chosen vessell of God writeth this, as the iudgement of the holy Ghost; *Marriage is honourable*. Wherein for your better instruction and learning, my purpose is to shew you the reasons of the honour which it should haue, and also of the great disgrace which it hath amongst men.

3 *Marriage is honourable*; first in respect of the author by whom it was ordained; Secondly in regard of the causes thereof: Thirdly for the duties which are required of the parties married. Touching the first, it appeareth in the beginning of the book of Genesis, how after that God had perfectly accomplished his creation, and had giuen the Lordship ouer all liuing creatures vnto Adam; hee said, *It is not good that man be alone: let vs make him an helper that may be before him: let vs make woman*. Whereupon our Sauour in the Gospel inferreth; *That therefore which God hath ioyned together, let no man separate*: approving Marriage to be the institution of God, and a naturall order, (proceeding I meane from the God of Nature) to be obserued and vsed foreuer. Neither did hee onely confirme this law and ordinance of God, in plaine words, and in his teaching, but he also did honest and honour the same with his presence. For being called to a Mariage, he, his mother and kinsfolke gladly went, there to feast with others, where it pleased him miraculously to increase their cheere and withall their honour. For it is not nothing which this doth adde to the holy and reuerend estimation thereof, that the first miracle which Christ wrought, was wrought at a Marriage, and is so by the holy Ghost recorded. Now besides this that almighty God himselfe ordained Marriage, and that in Paradise a most heauenly habitation, and that before the innocency of man was stained with sinne; besides this, that Christ did allow and many wayes approve the same, yea and moreover vouchsafed to resemble his spirituall coniunction wjth his Church vnto this estate, wee find

I
Marriage is honourable in respect of the author.

Gen. 2.

Matth. 19.

Iohn 2.

that the Patriarkes, the Priests and Prophets, the holiest men of God, *Abraham, Moses, Aaron*, & the rest of that blessed company, haue chosen to liue rather in Marriage then otherwise; acknowledging thereby the state of Marriage to be vndoubtedly no lesse allowable, if not more honourable then single life.

2
Marriage is
honorable
in respect of
the causes for
which it was
ordained: as
comfort, help,
and mutual
society.

Gen. 2.
Propagation.

1 Tim. 5.

Psal. 127.

1 Sam. 14

Luke 1:

4 Concerning the second point, that is to say, the honour which riseth from the causes, for which God did institute the state of wedlocke, the Scripture noteth especially three. The first is mutual society, helpe and comfort. And this were a cause sufficient to esteeme of Marriage highly, if there were no other. For God hath said, It is not good that man bee alone; *Let vs make him an helper*: an helper, and not an hinderer.

5 The second cause why Matrimony was ordained, and must be honoured; is increase and propagation. For although that this may be; as we see it is in lewd and shamelesse persons too often, without this estate of Marriage: yet this is so much against the dignity of humane nature, that such broods haue beene alwaies basely accounted of, by men which haue had but the bare light of naturall vnderstanding. Wherefore the blessed Apostle hath said, I will that the yonger sort Marry, and bring forth children: giuing vs thereby to vnderstand, that there can be no seemely propagation of mankind, saue only in Marriage. Children begotten in the state of Matrimony; are the blessing of God, and the fruit of the vndefiled wombe is a reward: as *Salomon* wisely acknowledged in the Psalme. For a man to bee honoured with the name of a father, to be renued and continued in his posterity; if it be not a speciall blessing of God, and a very exceeding great reward; why are men and women so desirous to see the fruit of their bodies? Why was *Anna* so exceeding in crauing children at the hands of God? why was barrenesse so grievous vnto *Sara*? Why did it seeme reprochfull vnto *Elizabeth*? Is it a small benefit that God hath raised out of the body of *Abraham*, so many Patriarks, Priests, Prophets, Iudges and Kings; such a multitude not onely of men of reputation on earth, but also of blessed Saints and citizens in heauen? If it were an honour vnto *Abraham*, to be a father of many nations: surely Marriage, which made him a lawfull and an honourable father, ought very honourably to be esteemed.

6 Another cause of honour giuen vnto Marriage, is for that it is a remedy against vncleannesse, *Let every man haue his wife, and every woman her husband for the auoiding of fornication.* Vpon which words of S. Paul, Ambrose writeth very aptly: *Qui abstinent a licitis, in illicita prolabantur*: They which forbear things lawfull to vse, fall many times to vse things which they should forbear. And he bringeth in the Manichees for example, as wee may bring in the Papists; and namely that pond of Rome adioyning to a Nunry, wherein were found the heads of seuen thousand bastards. It is true that all haue not need of this remedy, because all are not subiect to the danger and perill of this disease. But if any man be subiect to this disease, let him beware how he despise this remedy. There be no doubt that haue the gift of chastity by birth; and there be that haue made themselves chaste by indeauour: but of all this men are not capable. As it is the gift of God; so it seemeth to be a rare and not a common gift. Such as haue it and so liue sole, they are more fit to labour in Gods Church; it must needs be granted: for they are cumbered with fewer cares. But be these cares neuer so many and great: Better it is to marrie then to burne; and to be burthened with ordinarie and honest cares, than with vnordinarie and dishonest carelesnesse to be destroyed. There are many that deceiue themselves, thinking a single and a chaste life to be all one. To be pure in body and in spirit; this is chasticite. He that seeth a woman, and in his heart hath a lewd desire towards her, hath defiled his heart, and is in soule vncaste. If every man try himselfe according to this rule exactly; peraduenture hee shall see a disease in himselfe that needeth remedy, which if he neglect and so perish, whom may he blame? The medicine is commended with a title of honour, that thereby wee might be allured to vse it. The danger of not vsing of it if need require, is death. For harlots and adulterers the Lord shall iudge.

7 Thus much being spoken of the causes for which honour is giuen vnto marriage: I will briefly speake of the duties of honour required between parties married. How honourably a man should vse his wife, Saint Paul teacheth plainly in many places, but especially in his Epistle to the Ephesians. Men, loue your wiues, as Christ hath loued his Church. In which place he instructeth

Remedy against concupiscence. 1 Cor. 7. Ambrose.

Matth. 19.

3 Marriage honourable in respect of mutual duties between parties married.

The duties of
honour re-
quired in the
husband to-
wards his
wife.

Eph. 5.

instructeth not onely by precept, but also by setting a patterne before our eyes to follow; and that is Christ, the true spouse to his Church, the congregation of the faithfull. The husband ought to loue his wife, euen as Christ did his Church. But Christ suffered death to redeem his Church: Euen so truly the husband if necessitie so required, to saue his wife, should *ieopard* his own life. His life is well spent in sauing of her, and by loosing of her ill spared. Christ purged and made his Church beautifull, voide of spot or wrinkle, that it might resemble himselfe, as neere as might be in puritie. Euen so the husband should labour to reforme his wife; to instruct and frame her to discretion, sobrietie, all matron-like vertues, and all godlinesse. A wise wife maketh a happy husband, and in her goodnes he shall find gladnes. The husband is called the head of his wife, as Christ is of the congregation. When as the head espieth faults in the members of the body; it doth not studie how to cut them off, and make separation; but doth muse vpon a remedy, and labour to procure a medicine to apply vnto the hurt parts, to recouer the bodie, and to couer the fault if he cannot cure it. A good husband is a good head: his indeuour will be to cure his diseased wife, & not to cut her off from him; especially to win her vnto Christ, if she wander out of the right way. Her faults will make him sorrowful, not furious: and to pitie her infirmities, without hating of her person. Wisedome is required in the head, to rule and gouerne well the bodie which is placed vnder it. Hee that braggeth and boasteth that he is the head, and yet wanteth the prudence which the head should haue, is vnworthy to be named that which indeed he is not. A wise husband must winke at many faults, and beare with many of his wiues infirmities. He that foolishly champeth vpon those griefes, which wisdom would haue to be swallowed, if hee liue in continuall misery, may say, that he onely liueth happily, which liueth wisely: no greater wisdom than to deuoure follies. Yet the husbands lenity ought not to be such, as to nourish foolishnes. Vertue is alwaies discreet, and in all things the mediocritie. *S. Paul* giueth the reason why men should giue this honor to their wiues: for he that loueth his wife, loueth himselfe, they two being one flesh. No man ever hated his own flesh. Our own bodies we loue, as Christ hath loued
his

Eph. 5.

his church. If a mans natural body were neuer so mangled, so sick, so corrupted, so crooked & euill fauoured; hee would yet loue and feede it, and cherish it so much the more, by how much more it needed comfort. Euen so ought a man to nourish, comfort, and helpe his wife: be shee neuer so deformed or out of fashion, whether it be by nature or by casualtie, in body or in minde. Wee haue Christ for our example. When the Church ranne a whoring, and committed lothsome idolarry, he did not forsake it; neither yet doth our gracious Lord forsake his beloved spouse, wonderfully spotted with sins, but couereth and forgetteth faults; and vseth all meanes possible to reforme & make vs fit for him. The like should appeare in the husband to his wife; seeing *Paul* setteth forth Christ to be a patterne to follow. This is that which *S. Peter* meaneth, when hee exhorteth men to dwell with their wiues according to knowledge. Hee would haue husbands to rule according to wisedome, and not to play the tyrants: not to be sower, cruell, rash and ragefull: but to gouerne them according to the order of Gods word, in al sobrietie, grauitie, gentlenesse, loue and discretion; prouiding for them by honest meanes, as for themselues. For if he that prouideth not for his family, be worse than an infidel: there is none so bad as he that is carelesse for his wife. No infidell neglecteth his own body. And as *S. Paul* in the place aboue mentioned, so *S. Peter* in this which was last alleaged, sheweth reasons vwhy the husband should giue this honour to the wife. 1 Pet. 3

8 Giue honour vnto her, *velut infirmiori*, as to the weaker. This may seeme rather to bee a cause to contemne, then to honour. For such is the vse. The rich despise the poore, the learned the ignorant, the strong the weak. But this vse is wicked. Hath not God chosen the weake of this world to overcome the stronge, the foolish to confound the wise? Are not the ignorant as well as the learned Gods? Haue the rich one foot more of possessions in heauen then haue the poore? Despise not therefore the weaker creatures, lest thou dishonour the Creator of them. But seeing that man and wife are members of one body, they especially ought to beare one with anothers infirmities, to couer, to dissemble, and to forgieue each of them others weaknesse. Yea, the viler the member of our bodies seeme to be, the more

Reasons why
the wife should
be honoured
of her husband.

more carefull we are to couer and to honour them: for so *S. Paul* speaketh. In like manner, the more weake the woman is, the more diligent should her husband be to giue her this honour, to couer her infirmity, and not to broach it abroad. For in dishonouring her, he dishonoureth his owne body. We easily forgiue children when they offend by reason of their age. The want of discretion is for them excuse sufficient. So a man ought to consider the infirmity of his wife, and to beare with her for it. The second cause of honouring her, is for that God doth giue her honour. God maketh her partaker with thee of his spirituall graces, and fellow heire of euermouring life. Dishonour thou not therefore her on earth, whom God hath honoured with a place in heauen. The third cause why the wife should be well esteemed of, is for vnities sake. For contempt doth breed contention, and contention is an hinderance to deuotion. Honour your wiues therefore, *Ne preces vestrae interrumpantur*, that your praiers through strife be not interrupted and broken off. Thus much for the duty of the husband.

Duties of ho-
nour required
in the wife.

Gen. 3.

Ephes. 5.

1 Pet. 3.

9 Touching the duties of honour which the wife doth owe to the husband, we find in the beginning of the booke of *Genesis*, that because of her transgression (for *Eue* seduced *Adam*, not *Adam Eue*;) God gaue her a Law of subiection to her husband, that shee might euer after be better directed by him, then he had beene at that time by her, *Sub viri potestate eris, & ipse dominabitur tui*. *S. Paul* also in his Epistle to the Ephesians and Colossians, putteth wiues in remembrance of this subiection. Wiues be subiect to your owne husbands, as to the Lord: because the man is the head of the wife, as Christ is the head of the Church. And therefore as the Church is in subiection to Christ: so ought wiues to be in subiection to their husbands. What should wee seeke more reasons? this one is sufficient. God hath set the husband ouer the wife in authority: and therefore shee ought willingly and dutifully to obey him, else shee disobeyeth that God, who created Woman for Mans sake, and hath appoynted Man to bee Womans gouernour. *Peter* also setteth forth this obedience, and bringeth *Sara* for an example. Wiues be obedient to your Husbands, euen as *Sara* obeyed *Abraham*, calling him Sir: whose daughters yee are made in well doing.

Yea wee are taught that wiues should be of so good behauiour,
and of such modest conuersation, that by their chaste and milde
life, and the sweetnesse of their godly manners, they might win
their euill husbands vnto God; and of Atheists, make Christi-
ans. *S. Paul* in his Epistle to *Titus*, also teacheth a wife her dutie; that is, that shee goe apparelled as becommeth holinesse; *Titus 2.*
that she be no quarreller, or false accuser, but study to be sober,
to loue her husband, to loue her children, to be discret, chaste,
abiding at home, good and obedient to her husband. Obey in
all things, saith *S. Paul*, euen as it becommeth you in the Lord. *Colos. 3.*
So that except it be against Gods word, the wife ought in all
things to obey her husband. It is the wiues durie, as *Theophi-
last* well teacheth, to regard those things that be within the
house, not lauishingly to waste or spoile their goods, but to spare
with discretion, by such frugalitie as is couenient; to see things
safe, and set in good order. God hath appointed her to be an
helper, not an hinderer. If shee cannot get, yet let her saue. As
he is to follow his affaires abroad; so shee is to ease him of care
and cost at home. Let her be milde worded; and milde man-
red. For, *Melius est habitare in angulo domus; quam cum muliere
litigiosa*: It is better to dwell in the corner of an house, than with
Prou. 21. a contentious woman. An honest and a modest woman, is an
honour to her husband, but the dissolute wife and indiscreet, is
a death. Shee may not be a gadder abroad, a rarer, nor a busie
bodie; but sober, quiet, and demure; nor an open teacher, but
ready to learne of her husband at home; obedient in all lawfull
things, taking example of *Sara*, & giuing example to the youn-
ger women of well demeaning themselves. Thus the man and
wife ioyning themselves together in true loue, endeavouring to
liue in the feare of God, and dutifully behauing themselves the
one towards the other, either of them bearing wisely the others
infirmities, doubtlesse they shall reap ioy and comfort by their
marriage; they shall finde this their estate which is honourable in
all, happy and profitable vnto them.

10 Now that wee see the honour that is due vnto marriage
in respect of the author, causes and duties thereunto belonging,
it remaineth that we consider by what means that honour is in
each of these defaced. The honour of wedlocke, in respect of
the be of God.
Marriage dis-
honoured by
hereticks that
hold it next to
the be of God.

the author is diminished, partly by the false perswasions of such as doe not thinke it ordained of God; and partly through their lewd and corrupt affections, who not denying this ordinance to be frō him, enter notwithstanding carelessly into it without such reuerend consideration as is requisite in things which hee hath established. Satan the sworne enemy of all godlinesse, hath euer by all meanes laboured to vndermine, deface and overthrow the credite of this kinde of life, vsing the ministerie of many wicked and forsaken heretikes, by whom it hath been not onely mistli-
 ked, as troublesome, but vtterly condemned, as vncleane and beastly. The *Manichees* condemned mariage, as a thing whereof Satan was the first author, they denied vtterly that God created male and female; they affirmed as many as liked the vse of matrimonie, to be iumps of Satan, not seruants of God. Others, allowing mariage, so it were but once; if happily it were iterated, disallowed it: with which error, some of the ancient Fathers themselues, as it seemeth, were ouertaken. *It is*, saith one, *a Law of matrimonie, not to iterate matrimonie*. A Law. But whose Law? Sure we are that in the booke of the Law of God, there is no such law. Againe, there were that approued wedlock, yea though it were iterated; but if Priests did marie, they held them no better than vncleane persons. Finally, there are that say, Mariage is, if not honourable, yet tolerable, and that in Priests; but so, if they enter into priesthood being once married, not into mariage being once priested. Against these howsoeuer in their sole and single life they pretend great puritie, and perfection as it were of Angels (although their glory most commonly hath been their shame, and the virginie of most of them, hath beene whoredome and adultery) it sufficeth vs that *S. Paul* doth terme their lessons the doctrine of diuels: and that the godly Patriarchs and Prophets whom I named before, living in the state of mariage, were familiar with God, and most deare in his vndefiled sight. In so much that by *S. Augustine*, speaking of this matter, *Abraham* is compared with *Iohn Baptist* for his holinesse, and by *Chrysostome*, *Moses* with *Elias*.

II This state therefore, whatsoeuer Heretikes haue taught to the contrary, being in consideration of the first ordeined thereof, honourable, we ought in no wise vnadvisedly, lightly,

or wantonly, to take in hand a matter of such weight, and of so graue importance, lest we dishonour it by our disordered affections, as heretikes by false perswasions haue done. In entring therefore into marriage, the first caution is that which *S. Paul* hath to the Corinthians, whom he teacheth how their widowes should bestow themselves. For although the rule be in particularitie applied to them, yet it serueth not for them alone, but for all, the condition of all being herein like to theirs. Whether it be a widow therefore that bestoweth herselfe, or a virgin which is bestowed in marriage, the thing she doth is lawful, *One-ly in the Lord.*

Marriage dishonoured by them that seek it: & not in him whom they acknowledge to be author of it.

1 Cor. 7.

12 They doe not this in the Lord, that marry either whom they should not, or as they should not. Whom they should not, as persons either naturally or spiritually vnfit to ioine in marriage. Of persons vnfit to be yoked in wedlock, by reason of the naturall bonds wherewith they are already coupled; the Law hath plainly said, *None shall come neere to any of the kindred of his flesh.* The vnruely desires of men, which presume to goe further in these cases than the shamefastnes of naturall honestie doth permit, must be restrained and repressed. For this cause *Iohn the Baptist* told *Herod*, It is not lawfull that thou shouldest haue thy brothers wife. For this cause *S. Paul* dealt so sharply and severely in the cause of that lewd Corinthian, with whose foule & vnnaturall fault the whole Church of Corinth was much disgraced.

Marriage between parties too nearly linked by nature.

Leuit. 18.

Mark 6.

1 Corin. 5.

13 In marriage therefore, there ought to be a reuerend regard of nature, that this state be not dishonoured by vnseemely copulation, as in like sort it is by the vngodly ioyning of the faithful with vnbeleeuers. Of this thing holy *Abraham* in providing a wife for his sonne, had as we see an especiall care. For the eldest, and therefore by likelyhood the discreetest seruant of his house, yea and the trustiest as it seemeth (for hee had rule ouer all which *Abraham* did possesse) was not permitted to deale in this matter without taking a corporall oath before hand. *I will make thee sweare, saith Abraham, by the Lord God of beauen and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, amongst whom I dwell. Abraham would not linke his sonne with the wicked.* Hee remembred

Marriage without care of religion.

Gene. 24.

Gen. 6.

bred what had come of such mariages in the age before him, when the sonnes of God tooke them wiues of the daughters of men onely for their beautie; without regard of religion or honestie. Their destruction was a lesson vnto him, hee auoided their sinne by feare of their punishment. God gaue his people expresse charge concerning this, that they should beware in ioyning mariage with Amorites and Cananites, the in-dwellers of that prophane Country, not onely forbidding this kinde of mariage; but also shewing the reason why his people should forbear it, lest idolatrous wiues should make their husbands also to become idolators, *Lest they make thy sonnes goe a whoring after their gods.* Whereof we haue a notable example in *Salomon*,

Exod. 34.

1 Reg. 11.

whose pittifull fall, being so wise a Prince, to so horrible impie- tie, ought to be admonition sufficient vnto vs, to subnit our wisdom to the wisdom of the Almighty, and our desires to his commaundement. But had *Salomon* neuer been, or had his fall been vnrecorded, our own times may teach vs what fruites haue come of such vngodly coniunctions. Mans nature is corrupt and fraile, he runneth headlong into wickednesse, but to righteousnesse must be drawn by God, and sooner can the euil peruert the good, than the good perfwade the euil. This kinde of mariage therefore seemed so wicked vnto *Esdras*, that he caused the Israelites after their returne out of captivity, to put away their strange, not women onely, but wiues which they had taken to themselves in Babylon. And shall Christians do wel in recei- uing such into mariage, as Iewes being married vnto, did wel to put from them?

1 Esdr. 10.

The cause of
irreligious
mariage is the
ouer-great
respecting of
beautie or
wealth.
Iud. 14.

14 But the common sort of men in making their matches this way, haue chiefly two outward vntoward respects, regard- ing nothing in their choise except it be either beautie or monie. The sonnes of God of old, bewitched with the beautie of the daughters of men, procured the generall flood to ouerflowe them all, and to wash the defiled world. *Sampson* tooke one of the daughters of the Philistims to wife, because shee pleased his eye: but what came of it? It cost him a polling, wherein stood his strength, and it lost him both his eyes, which before were rai- shed in the beautie of that deceitfull woman. Others there are yet of a baser note, whose onely care is to match themselves wealthyly.

wealthily. Their question is with what money, not with what honesty the parties whom they seek are endowed; whether they be rich, not whether they be godly; what lands they haue on earth, not what possessions are laid vp in heauen for them. Such as marry for money, as the money wasteth, so their loue weareth, neither is there any loue or friendship constant, saue onely that which is grounded on constant causes, as vertue, and godlinesse, whereof onely neither time nor man can spoile vs. There was a rich man in *Athens* which had a daughter to marry, and he asked counsell of *Themistocles* how to bestow her, shewing him that there was a very honest man that would gladly haue her, but he was poore; and there was a rich man which had also desired her, but he was not honest. *Themistocles* answered, that if he were to choose, he would preferre money-lesse men before masterlesse money. It is true that *S. Paul* saith, *Godlinesse is great gain.* Whether it be Man or Woman, that is godly, they be rich, and as *Salomon* saith; *He that findeth a good wife, findeth a good and a pretious thing,* the value of gold is not to be matched with her. In marriage therefore it behoueth vs to be carefull, that they whom we choose be of the household of God, professing one true religion with vs, the disparagement wherem is the cause of all dissention, true friendship being a louing consent, as in all things, so chiefly in Gods true seruice.

1. Tim 6:

Prov. 18.

15 But this is not enough. For although the parties married be such as the Law of the Lord alloweth to come together, yet can it not be said that they marry in the Lord, except they also marry in such sort as the Law prescribeth. For marriage may be as much dishonored by the one, as by the other. For orderly entering into the state of Matrimony, it is required that they which be vnder the tuition and gouernement of others, haue the full consent of their parents, tutors, or such as haue rule ouer them to direct and guide them. *Abraham* provided a wife for his sonne *Isaac*; *Isaac* sent *Iacob* into *Mesopotamia* to his vncl *Laban*, and there commanded him to take a wife, and he did so. In the Law of *Moses* children are commanded to honour their parents. And what honour is giuen vnto parents, if in this chiefe case being the weightiest one of them that can happen in all their life, their aduice, wisdom, authority, and commandement, bee

Marriage with out consent of parents, or of such as are in stead of Parents.

Gen 24:

Exod. 20:

Isod. 22.

Num. 30.

Col 3.

Aug. ep. 133.

Gen. 24.

contemned? The Law saith; *If a man find a maid that is not betrothed, and take her and know her, then the man that knew her shall give unto the father of the Virgin fifty sheekles of silver, and shee shall be his wife.* What? Although the parents be against it? No. For, *If her father refuse to give her to him, hee shall pay the money and not marry her.* Again the Law saith; Whosoever voweth a vow unto the Lord, or sweareth an oath to bind himselfe by a bond, he shall not breake his promise, but shall doe according to all that proceedeth out of his mouth. Neuerthelesse if a woman vow a vow unto the Lord, and bind her selfe by a bond being in her fathers house, in the time of her youth, and her father disallow her, the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her. If promises made to God without consent of parents, are of no effect, can promises made to men be effectuell, where the parents consent is not had? *Children,* saith the Apostle, *obey your parents in all things.* In all things? and not in this the greatest of all? When *S. Augustine* was required to helpe to make a marriage in the behalfe of a young man; and the other party was named, he answered, I like that match well, *Sed mater adolescentula non adest, cuius voluntatem ut nosti, requirere debemus:* but the mother of the young damsel is not present, whose good will (as you know well enough) we must aske. And as the parents or tutors consent is to be had in all good and lawfull marriages, so it is against the duty of good parents, either to keepe their children longer unmarried then is convenient, or through an over great desire of enriching them (which is the common disease) to marry them against their liking. Such marriages seldom or never prove well, but are for the most part the cause of great sinne and much misery. There can be no lawfull and commendable match, where there wanteth full consent and agreement of the parties whom it most concerneth. *Rebecca* was asked whether shee would goe with *Abrabams* servant and be married unto *Isaac* or no. Her parents did neither keepe her backe from marriage when shee was fit for it, nor conclude it till her own mind were known. Such then as marry not in the feare of God, making a religious and a godly choice; having the full consent

consent of their patents or tutors, doublesse God is no author of their mariage, it is not he that coupleth and ioineth them together, their estate is base and not honourable in his sight.

16 Touching the causes for which God appointed mariage, we haue heard that the first is mutuall helpe and comfort. For the man is a *corner* of defence vnto his wife, and the woman a *pillar* of rest vnto her husband. As a body without a head, so is a woman that hath no husband. And, *As where no hedge is there the possession is spoiled; so he that hath no wife, wandreth to and fro mourning.* This is the iudgement of the wise. But the mouthes of fooles are alwaies open to aggrauate the incumbrances, troubles, and sorrowes, which the married are wont to sustaine in the flesh, neuer remembring the helps and comforts which notwithstanding men religiously yoked in the Lord; must needs acknowledge farre to exceed all those grieuances, both in number and measure. If any find it other wise, sith the fault is not in mariage, which was instituted for our helpe, but in the married who make it a hinderance to themselves by their owne folly, let the men be blamed, let the thing be honoured.

17 But as in this case it fareth, so doth it also in the next. A vertuous sonne is his mothers glory, they that see him, count the wombe that bare him *blessed*. Yea, *though his father die yet is he as if he were not dead, because he leaneth one behind him like him. In his life hee saw him, and had ioy in him, and was not ferry in his death, neither was he ashamed before his enemies.* Thus when our children doe well and prosper, mariage is honoured. But are they dissolute and disobedient? Doe they trouble vs as *Simeon* and *Lewy* did their father? Doe they make vs abhorred amongst the inhabitants of the Land? By and by we grudge, and thinke vnreuerently in our hearts, Behold this is the fruit of mariage. So that which giueth honour to the birth of *man*, receiue dishonour by his lewd behauiour.

18 To come to the last. The Physician must be honoured because God created him for necessity. In like sort mariage which God hath giuen as a remedy, and not onely as a meane vnto propagation. If therefore we need it, and doe not vse it, how doe we honour it? *S. Paul* was so carefull in this respect, that euen where hee giueth the highest commendation to single life,

Dishonour done to marriage in respect of the first of those causes for which God appointed it. Eccle. 36.

The second. Luk. 11. Eccl. 302

Gen. 34.

The third.

2. Cor. 7.

there he addeth, *This I speake* for your commodity, not to tangle you in a snare, but that ye follow the thing which is *honest*. And againe, Hee that hath decreed in his heart to keepe his virgine, doth well, yet so, if he *stand firme in his heart that he hath no need, but hath power over his owne will*. Otherwise, were it not better to vse an honourable remedy, then to nourish and increase an incurable sore? Let vs take heed how we feed the flesh in her vnlawfull desires. For it cannot be in vaine that God should speake so directly; and as it were so particularly vnto euery one that lewdly defileth and prophaneth the Temple of the holy spirit, *Perdes te Deus*, Thee God shall destroy. This the enemy knoweth, and therefore he laboureth so diligently by all meanes to keepe this sore euer festering within it selfe. For which cause it is strange to consider how hee hath dulled the hearts of many by setting a strong perswasion in them, that although they trie in the heat of their vile affections, yet their outward continency of body is of it selfe meritorious before God, their singl life of it selfe acceptable and holy. What a puddle of vncleanness, what a sinke of filth, what vgly abominations haue growne in the world vnder this pretense, to the great displeasure of almighty God, the dishonour of mariage, the slander and shame of Christian profession, the enlarging of the Kingdome of sinne and darkness, the sending of soules innumerable downe to hell, time will not suffer me to discouise.

Marriage in
respect of the
duties there-
unto belong-
ing, disho-
noured for
want of dis-
cretion in
married folkes

19 I will therefore adde somewhat concerning the disgrace which commeth vnto mariage, in regard of the duties thereunto belonging, and so end. The company and fellowship of married folkes, if discreetly, louingly and religiously they performe those needfull duties each vnto other which God requireth at the hands of both, then no doubt their estate is blessed of the Lord, and deserueth to bee honoured amongst men. But if there want discretion in them, wee see what contentions, strifes, and heart-burnings, are wont to grow betweene couples, to the great disquieting of their owne mindes inwardly, and, if things doe chance to breake out, as such flames commonly doe, to the discrediting also of their persons openly in the world. How vnswete and vnpleasant such a life is, the wise man sheweth

eth, by comparing a troublesome and contentious wife to a continual dropping: as contrariwise, *If there be in her tongue gentleness, meeknes and wholesome talke, then is not her husband like other men.* Pro. 19.

10 Let hearty loue and affection be lacking between them: & what enemy can deuise so great a torment against them as they exercise continually vpon themselves? Do they not find that daily whereof *Iob* complaineth, as of a thing which touched him neerer to the quicke then any other crosse, though he suffered both many and heauy crosses besides. *My breath, saith he, was strange vnto my wife, though I praied her for the childrens sake of mine owne body.* Want of hearty affection.

21 Take away religion: let their hearts be void of the feare of God: and what sinne is there so heynous, what iniquity so huge whereunto they are not alwaies in danger one to be perswaded by the other? When Satan despaireth, of al other meanes he vseth this as the surest to speed in accomplishing wicked purposes. Hee found no such instrument as *Iesabel* to make *Achab* wallow in blood, as idolatrous weomen to bewitch *Salomon*, as the daughters of *Moab* to steale away the hearts of the children of Israel. It is godlielike and religion, conscience and feare of sinne that keeketh them within the limits of their duty. Without this they are not onely carelesse of that comely shamefastnes and sober temperance which becometh the honesty of their estate, but exceeding the bounds of all modesty, they overflow and breake out euen into extreme lasciuiousnesse with others. Hereby the honourable ordinance of God is loathed and condemned of loose wantons, as a thing which bringeth infinite misery with it, a thing wherein there is nothing but grieve, no quietnesse of heart, no repose of mind. Thus I haue shewed you the Author of marriage God himselfe, the causes of marriage, mutuall comfort and helpe, procreation, and auoiding of vncleanesse; the duties that each party linked in marriage doth owe vnto other, the honour which marriage hath by euery of these, and in these the ground from whence discredit and dishonour groweth vnto marriage. God grant that whether we be called to this honourable estate of marriage, or haue received the gift to liue otherwise, we may keep both our soules and bodies vnstained, & in all things walke as becommeth Saints that haue betrothed themselves vnto Christ Iesus. To whom, &c.

A Sermon preached at Pauls Crosse at his first
comming to the Bishopricke of London.

I O H N. 6.

Vers. 1. *After these things, Iesus went his way ouer the sea of Galile of Tiberias.*

2 *And a great multitude followed him because they saw his miracles which he did on them that were diseased, &c.*

The weighti-
nesse of a Bi-
shoply charge
especially o-
uer a great
and a wise
people.



V R Lord and Sauour Iesus Christ the Arch-pastor and great Shep- heard of our souls, casting his eies toward the citie of Ierusalem be- wailed the lamentable estate ther- of, and that with teares. The like effect, although proceeding from a cause vnlike, I find in my selfe, be- holding this Ierusalem of ours, this famous City: the greatnesse wher- of doth adde not a litle to that ex-

ceeding grieve of mind which the deepe consideration of so weighty a thing must needs worke. This office requireth a per- fect man to teach, gouerne and guide this learned and wise people, this great and large Diocesse doth wish for one furnish- ed as *Samuel*, or rather as *Salomon*, with all graces and gifts of learning, policy, wisdom and knowledge of things belonging both to God and men. This cumberous charge hath made ma- ny a good and godly man to withdraw himselfe, to shrinke backe, vtterly to refuse the like place and calling. For althoug it be a faithfull saying, *If a man desire a Bishops office, he desireth a good worke*: yet such are the difficulties, so many are the perils whereunto they are subiect which labour in it, that the richest in all spirituall graces, the most plentifully endued with rare and excellent gifts of God, might haue good cause to feare lest
(the

(the frailty of flesh and blood being so great) a burth en so heauy should make them faint.

2 It is no easie matter to till the Lords ground, to weed his field, to bring in his haruest, to trimme his vineyard, to feed his flocke, to build his house, to warch ouer his citiy, to preach his word, to distribute his Sacraments, to execute his discipline, to gouerne his Church, to performe so many parts as are required in him by whom this great and high charge is vndertaken. Where should one find a seruant of that fideliry and wisdom which the cure of soules doth aske? a seruant that knoweth how to Minister seasonably vnto euery soule; to feed infants, nouices, little ones with rudiments of Chritianity as with milke, the m of better growth with stronger meat; to confirme men established in the truth, and reclaime them that slide from it, to wound and bruise the hearts of the obstinate who bend themselues wilfully against God, and to comfort such as haue heavy hearts, troubled consciences, by reason of sinne?

The hardnesse of performing the office of a Bishop, in respect of the paines in reaching.

3 Neither is the Pastor pressed onely with these burthens, which are peculiar and proper to himselfe, but euen those which are common to others with him are also heauier vnto him then others. To lead a godly and a righteous life, belongeth not to the Pastor alone, but vnto all. Yet in this which is common vnto all, there is more laid vpon him then any. Others must be sober, he a mirror of sobriety; they vertuous and honest, he such a patterne of vertue and honesty, that he may say with *S. Paul*, Bee yee followers of vs, walke as ye haue vs for an example. *S. Chrysostome* compareth the Pastor vnto one that wrestleth naked. If there be any deformity at all in the body of a naked man, it is soone espied and faulted. We are naked to the eye of the whole world; no one in the world which hath not moe eyes then one; no eye which is not quick and sharpe sighted to espie a blemish; no blemish be it neuer so great in others halfe so soone found or halfe so much pointed at as the least and lightest thing awry in vs, at whose hands notwithstanding it is required to walke vareprooueable.

Liuing.

4 Now if vnto these so many and so wieghty considerations, Studying, to this endlesse care and thought, which a good Shepheard taketh day and night in attending both to himselfe, that hee may walke

walke without blame, and to his flocke that it may conueniently be gouerned, we adioyne those continual labours of studying, meditating, reading and writing, whereunto the depth of the mysteries of God do necessarily inforce him that must lay them open before others (which if he doe not, a woe ineuitable hangeth ouer him; if he doe, the trauell of doing it is such that the Apostle himselte cryeth out, Who is sufficient for these things?) All this being duely and thoroughly weighed, we may well conclude that hee which desireth the roome of a Bishoppe in the Church, desireth as a good, so also a hard, and vndoubtedly a very troublefome office.

The perill
both of dis-
charging and
not dischar-
ging their
duety.
Exech 3.

5 Secendly it is an office full of perill and danger. For if wee preach things pleasant vnto men, we discharge not the duety of the seruants of God; if wee preach his trueth, wee are hated as their deadly enemies to whom we preach: For not speaking against sinne the Lord threatneth death, If thou doest not speake to admonish the wicked of his wicked way, his blood will I require at thine hand; and for speaking against sinne *Elias* was persecuted, *Zacharias* stoned, *Esayas* cut in pieces, *Jeremias* cast into a dungeon, *John Baptist*, *Stephen*, *Paul*, *Iames*, *Peter*, *Iustine*, *Athanasius*, *Cyprian*, *Polycarp*, of our owne Bishops and teachers not a few, in other nations huge multitudes, both heretofore and of late, in most cruel and sauage maner tormented, with all extremity that might be deuised to encrease the bitternesse of their death.

In these con-
siderations
good men
haue rather
wished to a-
void then la-
boured to get
the office of a
Bishop.

6 Many ancient Prophets and worthy Fathers of the Primitiue Church casting these accounts in their minds, haue shunned and laboured by what meanes they could to auoid this office. Doubtlesse mans flesh is fraile, wee are all weake and full of infirmity. If this office require a strong man to beare the burthen of so great a trauel, certainly it is altogether vnfitly cast vpon me. I would haue wished rather rest for this my wearish body full of diseases, and as the Prophet speaketh, almost worne away like a clout. If this office in respect of the hardnesse thereof, of the great dangers incident into it, and in consideration of mans vnablenesse to performe it, haue made so many so loath to enter vpon a charge of such difficulty and danger before God and the world, what may I then thinke of my selfe? From the
bottom

bottom of my heart I confesse with *S. Paul*, *Minimus sum*, I am the least of the Apostles, nor worthy to bee called an Apostle. Wherefore as *Moses* was contented to take vpon him the charge and keeping of a few sheepe in Madian, but being called to guide the great and mighty people of Israel; answered, *Mitte quem misseris es*, Send whom thou wilt send: So although considering the great want of labourers in the Church of Christ, I were contented to vndertake the care and charge of a small flocke: yet being called to this great, this wise and rich people, remembring my vnfitness thereunto, I saw no answer more conuenient for me then that of *Moses* before mentioned. But God hath his secret and vnsearchable working, and I am as clay in the potters hand. *Sipasseret non cadunt in terram absque prouidentia diuina*, *Cyprian.* *fortuito sient Episcopi?* It sparrows fall not on the ground without the prouidence of the almighty, are Bishops made at all aduenture, saith *S. Cyprian*? Here I see God hath placed mee by the hand of his chiefe Minister, with the aduice of her wise and honourable counsellors, and the choice of them to whom it appertaineth, not without your great contentation and liking, as I am giuen to vnderstand. I haue therefore submitted my selfe and taken vpon me this heauy yoke (as the searcher of all secrets will beare me record) *unwillingly* and *willingly*. In respect of my many imperfections, my vnfitness to execute this great and weighty office in such sort as it ought to bee performed, I receiue it vnwillingly: but in regard of the calling which I am perswaded proceedeth from the determination of almighty God, I willingly submit my selfe hereunto. It is you, it is you, dearly beloued that haue drawne me hether. Her Maiesty could spie nothing in me worthy of this roome, but your too much and on my part altogether vnderferued liking. The Lord be mercifull vnto me, and grant me his grace, that in some measure I may answere your expectation.

7 And now to the matter which I haue chosen to speake of at this present. Wherein it shal not be a thing vnnesary for your better vnderstanding somewhat to consider of the circumstances and occasions whereupon the words which I haue red doe depend. Christ hauing cured a poore sicke man which had bene eight & thirtie yeres diseased, whom he found lying by the pond

The occasions whereupon Christ forsooke Ierusalem, and went beyond the sea of Galilee. *Iohn. 9.*

of Bethsaida, desirous of remedy, but lacking one to helpe him into the water where it was to be had, the blinde Iewes because this was done vpon the Sabbath day, found themselues much grieued, and thereupon persecuted Iesus: who after an Apology made in defence of that holy action, perceiuing their malice to be increased thereby rather then abated, left them and went beyond the Sea of *Galilee*. Howbeit the multitude left not him, but because they had seen the signes & wonders which he wrought, miraculously recouering the sicke, and restoring them to perfect health, therefore they flocke after him in great troupes. When Iesus therefore had lifted vp his eyes, and saw that a very great multitude came vnto him, he saith to *Philip*, *Whence shall we buy bread that these may eat?*

To auoid the hands of the wicked.

Matth. 14.

Matth. 10.

8 The first reason therefore why Christ forsooke Ierusalem, and went beyond the Sea of *Galilee*, was to the end he might conuey himselfe from the tyranny and persecution of the wicked. So we reade in the Gospell according to *S. Matthew*, that hearing how his fore runner was beheaded, he went aside, tooke boat, and retired into a solitary place apart. Whereby wee are giuen to vnderstand, that if our liues be particular y sought, we may lawfully flee from the cruell and bloody hands of our persecutours. Christ foretelling his Disciples of the grievous and heauy entertainment which they should find at the hands of the world, giueth them this lesson, *Beware of men*, and withall this license. *When they shall persecute you in this City, flee into another.* Herein I neede not much to perswade, fraile and fearefull flesh is euer ready to flee perill. But what Scripture those men can alledge for themselues that flee not for the Gospell, but from the Gospell, that flee before they be persecuted, or their blood sought, as yet I cannot learne. Belike they feare lest they should be repaied with their owne measure. No; our Gospell is a doctrine of mercy, and not of malice; they which sincerely profess it, are full of clemencie, and altogether ruled by pietie; our Church consisteth of milde sheepe, and not of cruell wolues; the popish Church is the woluish and bloody Church; we seeke reformation, and not destruction, knowing that Christian hearts are to be perswaded by the Scriptures, and not by fire and sagot to be enforced. Yet do I not meane by this speech,

but

but that the obstinate, the resisters & disturbers of religion, the false Prophet and deceiuers of the people, may be lawfully cut off: the sword may lawfully be drawne against such as are manifest traytors vnto the truth and to the state. But this is not the matter whereof they stand in feare. It is not outward danger, but inward terror for which they flie. *Fugit impius namine persequente* Prou. 18. The wicked man flieeth when no man pursueth him, hee trembleth where nothing is to be feared: the wagging of a lease doth make him shake, because his heart is euill.

9 Another cause why Christ went aside into the wilderness, To take some rest. may seeme to haue beene a desire of taking some rest after the great and manifold trauels that he and his disciples had sustained, as appeareth by the words which he spake to his disciples, *Come apart into the wilderness and rest a while.* This lesson is gladly learned and too much practised. *Requiescite* pleaseth euery man. The trueth is that the body and mind of man must after labor be refreshed with rest. But he which laboureth not is altogether as vnworthy to rest as to eate. Againe, such as will take rest and ease after labours, must learne of Christ as well to measure their ease as their paines. He permitterh his disciples to take their rest: but he limitteth and restraineth his permission, saying, *Rest a while.* For by too much rest men are not made the more fit but the lesse willing to take paine. There is no one fault from which the wise man doth so much indeuour to withdraw men, as from sloth. For this cause hee putteth vs so often in mind of the great blessing which God doth heape vpon the painefull man. *The hand of the diligent shall beare rule, He that tilleth his land shall be satisfied with bread, &c.* Prou. 18. Againe, indeuouring to set out the liuely patterne of a perfect woman, such a one as can hardly bee found amongst a thousand, hee noteth this as a chiefe and principall vertue in her. *Shee laboureth cheerefully,* Prou. 31. *her candle goeth not out, shee ouerseeth the waies of her household, and eateth not the bread of idlenesse.* As for the slothfull he did not onely hate them himselfe. But laboured by all meanes to make them odious: sometime by setting their forlorne estate before mens eyes, *I passed by the field of the slothfull, and by the vineyard of the man destitute of vnderstanding, and loe it was all growne ouer with thornes, and nettles had covered the face thereof,* Prou. 26. and

and the stone-wall thereof was broken downe; sometimes by shewing their excuses, and shifts to auoid labours, *The slothfull man saith, A Lyon is without, I shall be slaine in the streets*; sometimes by describing their lazie gestures, *As she dore turneth vpon his hinges, so doth the slothfull man vpon his bed: hee hideth his hand in his bosome, and it grieveth him to put it to his owne mouth*; sometimes by deriding their vnwillingnes to take their leaue of their rest, *Yet a little sleepe, a little slumber, a little folding of the hands.* And what is the end? *Pouertie commeth as one that trauelleth by the way, and necessity like an armed man.* Wherefore though wearinesse, though labour and trauell doe cause thee to desire necessary rest, yet beware that the sweetnes of rest doe not cause thee to thinke that labour is vnnessearie. Rest, but rest a little.

Prov. 24.

To auoid the
feast of Easter

io The last cause that I gather of Christs going into the wilderness, was as it may be coniectured, to auoid the feast of Easter at Ierusalem. For so the Euangelist speaketh, *Easter a festiual day of the Iewes was now at hand.* It seemeth strange that Christ, the example of all good order and behauiour, should flie from this solemne feast of Easter, which he himselfe by his Prophet *Moses* had straightly commaunded to be obserued and kept. You must therefore consider, that the Iewes neglected the commandement of God, and in stead thereof set vp their owne traditions; as *S. Paul* recordeth, so that the temple was now become a denne of theeues. Christ therefore auoided too much fellowship with this wicked generation. For what society hath righteousnesse with vnrighteousnesse? what communion hath light with darknes? what concord hath Christ with Belial? what part hath the belieuer with the infidell? what agreement hath the temple of God with idols? In this wee ought all to follow Christ, all to flie as he did, from the place where the seruice of God is openly prophaned, and his Name intolerably blasphemed. *Depart, depart, goe out from thence.* Choose rather to suffer want in the wilderness with Christ, then to enioy the pleasures of the world with an euill conscience, to be partakers of the word of life in a Desert, than to raigne where the aduersarie of Christ and Christianitie beareth sway. God be praised for euer, in our Churches of England, to our great comfort, GOD is serued euen in such sort as himselfe by his holy word hath prescribed:

2 Cor. 6.

2/49 12.

So that no miscontented person can alleage any reason sufficient why to withdraw himselfe from our assemblies. Our Church prayers are the Psalmes, our Lessons the Scriptures, our Sacraments according to Christs institution. Which thing not many yeeres since, I alleaging vnto one of no small account now in Louain, his answer was, *I must confesse, that is good which you haue in your Churches, but the truth is you haue not enough.* Indeed wee haue lesse in their eye than enough. But if we weigh things according to that rule, *Whatsoeuer I commaund you, take heed: you doe it, thou shalt put nothing thereto, nor take ought therefrom:* then can it not be denied but that our little is sufficient, and their more is too much, Deut. 12:

11 As these considerations droue Christ into the wildernes, Occasions which moued the multitude to follow Christ. Nouelties. so the Euangelist setteth forth some motiues which caused so great a multitude to follow him. Some were drawne with the strangenesse of those things which hee wrought and taught amongst them. To whom in these our daies wee may compare them which haunt Sermons for no other end, but either vainely to hearken for newes, or curiously to note what order and eloquence they may finde in the Preacher, or maliciously to take hold of things spoken, when they may by froward construction be drawn to an offensive meaning. These labour to their own losse, they are vnprofitable followers.

12 Others followed Christ for bread. Such followers our Hungers times haue brought out too many. So long as the Gospell can feede, cherish and maintaine them, they are willing and glad to be professors of it: but when persecution commeth, they shrink. A great sort of halting and dissembling Ministers do now occupie roomes in the Church, which in heart hate the Gospell, yet for bread sake they are contented to goe in the same ranke with the followers of Christ Iesus. But hee knoweth their secret cogitations, and will one day make them known vnto others what they are.

13 Sundry there were which followed for a desire which Health. they had of bodily health. For Christ went about healing euery man, Matth. 4. lady, and euery infirmity in the people. We see by daily experience, that the body is more eared for than the soule, the flesh than the spirit, the carcase than the minde. If the bodie bee diseased,

sed, we seeke phisick, and are willing to pay well for it; to preserve the bodie from griefe and sicknesse, who is not careful? but where is he that studieth how to auoide the diseases of the soule, that mortifieth the noisome desires of the flesh, that keepeth his heart in awe and subiection, that dieteth himselfe according to the rules which that blessed Physitian hath prescribed? *Chrysostome* findeth great fault with parents in this behalfe, who if their children fall sick in body, weepe and lament; but if they be neuer so grieuously vexed and tormented with sin, they make light or no account of it. These men loue the bodies of their children as it seemeth better than their soules. So this fraile carcase, this body of clay is much made of. To procure things good & comfortable for it, we can be content to trauel sea and land, to be at any cost, to endure any paines. If health may be had, though it be in a wilderness, it will be sought.

The word
of life.
Iohn 8.
Iohn 10.

14 The last and best sort of followers, were such as followed Christ to heare his word. This is that trauell that chiefly is required of a Christian, *Seeke first the kingdom of God.* This declareth vs to be his children, to be his flock. *He that is of God, heareth Gods word. My sheepe heare my voice.* Thus you see the causes why Christ was followed of the multitude.

Christ with
his Disciples
quiet in the
mount when
the multitude
came vnto
him,

15 Christ was quietly set with his Disciples in the Mount when this people approched. The hill, as *Saint Chrysostome* noteth, may represent the kingdom of God: the inheritors whereof are alwaies delighted to clime vpward, to seeke those things that be aboue, to take pleasure in nothing but that which is from heauen. Christ and his Disciples being on the top of the mount were quiet. And the Church of Christ, euen in the wilderness, in the midst of affliction, doth in him finde rest. *In the world,* saith our Sauour, *you shall haue distresse: but haue confidence, I haue overcome the world: these things haue I spoken vnto you, that in mee you may haue peace.* Vpon this assurance *Peter* being in prison, and in chaines, slept quietly; the Prophet *Dauid*, in the midst of persecution tooke sweet and pleasant rest; *I lay mee downe,* saith he, *and sleepe in peace: for thou Lord onely makest mee dwell in safetie.*

Iohn 16.

The miracle
which Christ
wrought, and

by occasion of the multitude which was there assembled together

ther with him and his Disciples. In this there are many things contained, very worthy of your good and godly considerations, which for orders sake we may reduce to the persons of the people, of the Disciples, and of Christ. Concerning the people, the words of the Euangelist Saint *Iohn* are these, *Sequebatur enim turba multa*; A great troupe followed him. But Saint *Marke* more liuely expressing the great zeale and desire they had to the Gospel of Christ, saith, *They ranne flocking thither on foot out of all Cities*. In whom wee haue first to obserue, that they were not of the Princes, nor of the Priests which came vnto him, but *turba*, the common and vulgar sort. *Nam quis ex principibus?* Doth any of the Rulers or of the Pharisees beleue in him? *Not many noble, not many wise*, saith the Apostle. The noble & mightie loued libertie of life, and feared mutations. The wise were circumspect, and saw that the Gospell would marre their workes. Onely the people, they which were basely accounted in the world, they which knew not the Law came vnto Christ.

the circumstances which are to be considered in the people, in his disciples, and in himselfe. The people were the vulgar sort. *Marke. 6. 33. Iohn 7. 1 Corin. 1.*

17 The second thing to be obserued in them, is their cheerfulnesse, their alacritie, their zeale and courage. They came not dragging their legges after them, they *ranne* vnto Christ. Neither care of things at home, nor feare of danger abroad, neither the length of the way thither, nor the lack of lodging and foode there, neither the feare of the Priests, the Scribes and Pharisees, the known and professed enemies of Christ, nor any other by respect in the world was able to stay them. Shall not this people rise vp in iudgement, thinke you, against vs, whom God hath by so many blessings adured, and as it were entised to come vnto him; and notwithstanding findeth vs so farre from this cheerful and glad some following of him, that when hee doth follow and seek after vs, wee turne our backs and flie from him? Could wee doe thus, if indeed we did beleue that hee hath the words of eternall life, and that as many as continue with him to the end, they shall be saved?

18 The third thing especially to be noted in this people, is, that their willingnesse to come, was not greater then their readiness to obey him vnto whom they came. For when they were *willed to sit down upon the grasse*, although they were so many and had

They did obediently as they were commanded.

had ſo little inſight before them (for what were five loave, and two fiſhes to relieue almoſt five thouſand men?) neuertheſſe, they made no anſwere, they gain ſaid not, but without contradiction did that which they were commaunded. *Eliſha* propheſied in the name of the Lord, and promiſed plentie to the people of Samaria, being grievouſly afflicted with extreame famine. But a Prince in great fauour and authoritie with the king replied againſt the man of God, *Though the Lord would make win- dows in the heauen, could this thing come to paſſe.* The ſame Prophet ſent one to *Naman* the Syrian with this meſſage, *Goe and waſh thee in Iordan ſeauen times, and thy fleſh ſhall come vnto thee againe, and thou ſhalt be cleaſed.* But *Naman* replied, *Are not Abanah and Pharphar, riuers of Damascus, better then all the waters of Iſrael? may I not waſh mee in them and be cleaſed?* This is the manner of the wiſe ones in the world: when they ſhould obey God, they reaſon and diſpute the matter with him, as if hee knew not what he did. But the faith of this people, did ſubdue their wit and reaſon, to the ſacred word and will of God.

2 Reg. 5.

The diſciples
cauſe the
people to ſit
downe.

19 This may ſuffice concerning the people. Of the diſciples of our Sauour it is ſaid, that *They made the people to ſit downe.* Hence, Miniſters Paſtours and Teachers may learne, that ſith God hath ordained them as the meanes whereby the cleaſt muſt be brought to the obedience of Chriſt Ieſus; they cannot ap- proue their fidelitie vnto him, except they be carefull to fulfill the worke for which hee hath appointed them. *I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham Iſaac and Iacob, in the kingdome of heauen.* In this ſenſe, that we might alſo ſit downe, Chriſt hath eſtabliſhed thoſe high and holy functions before mentioned. Wherefore *S. Paul* profeſſeth, that for this cauſe he receiued grace and *Apoſtleſhip*, that *obedience* might be yielded to the faith amongſt all Nations. For this he laboured, as in other places, ſo in Corinth alſo, both deliuering them the doctrine which he had receiued, and executing amongſt them, the diſcipline which their grievous abuſes did deſerue.

They diuided
the bread
which Chriſt
appointed to
the people,

20 The ſecond thing to be noted in the Diſciples, is that they neither parloyned nor changed the peoples food. They re- ceiued bread, and they deliuered bread. But there are deceitfull workmen

workemen which haue entered by a posterne gate into the Church, which preach and deliuer not what they haue receiued at the hands of Christ, but what Antichrist hath deliuered them. For sweet bread they giue sower leauen, for wheat darnell, for wholsome meat venimous poyson, for the word of God the doctrines of man, for truth fables and vaine fancies, for the holy communion popish priuat blasphemous Masses, for the seruing of God the worshipping of Images, for fish and loaves, stones and serpents.

21 The next thing to be noted in the Disciples is, that when the people had eaten sufficient, they gathered vp the broken meat which remained. By which frugality of theirs we are admonished to vse the creatures of God in such sort, as they may be most beneficiall vnto many, after we haue taken for our own contentment, then to referue for the vse of others, that nothing be wasted which may profitably be saued. God loueth a bountifull, but not a wastifull hand. For although it be true which the Prophet saith, that God hath given the earth to the sonnes of men: although it be granted that we may rule ouer the fish of the Sea, and ouer the fowle of heauen, and ouer every beast that moueth vpon the earth, vsing them not onely for our necessity, but also for our honest delight and conuenient pleasure: yet we must remember, that this power is rather a stewardship then a Lordship ouer the creatures of God in earth. We stand accountable for them, we may not lauish them out as we list.

22 That which hitherto we haue obserued in these Disciples is both allowed of God, and written that it might be followed of vs. Another thing there is which wee may not let passe, although it bee a blemish and a staine in them. For when Christ spake vnto them of feeding the multitude, one answered, two hundred penniworth of bread is not sufficient for them that euery man may take a morsell. Another said, here is a boy that hath five loaves and two fishes: but what are they among so many? The like we read of the seruant of *Elisha* in the second of Kings. There came a man from *Baalhalisha* which brought the Prophet twenty barley loaves, and certaine corne. The Prophet willed it to be giuen to the people, that they might eat. But his seruant answered, *how should I set this before a hundren men?* Well, giue
They gathered that which was left,
They doubted how the people could be fed, when they saw not wherewithall.
2. Reg. 4.

it saith the Prophet, that they may eat. For thus saith the Lord, they shall eat and there shall remaine. Then he set it before them, and they did eate and left ouer. This mistrust of the power and wonderfull prouidence of Almighty God, is the very root of all euill. It caused the rich man spoken of in the Gospell, to hoord vp Corne for many yeeres; it caused *Ananias* to with-draw a portion of the price of his Farme, it caused *Vespasian* to lay an vnfauoury imposition vpon the people to pay money. (be it spoken with good manner) for their very vrine: it caused *Indas* to betray his Master, it caused the Israelites when their City was besieged, to make their bellies their coffers, to eat their gold.

Le. 13.

Christ diligent in his office.

23 But let vs now come from the people and Disciples, to the person of Christ himselfe: In whom the first thing which we haue to obserue, is his diligence in his office. He preached in the Cities, in the Temple, in the Villages, in the Ships, on the Shoares, in the Wildernesse: he neither spared any labour, nor omitted any occasion to doe good.

Pitifully towards them which had no Pastor to feed their soules.

24 The next thing is his pitifull affection towards the people, vpon whom when he looked, his heart was touched with compassion: First because they were as sheepe without a Pastor. The high Priests, the learned Scribes, the holy Pharisees were their appointed Pastors; to gouerne them, to teach them, and to load them by example of honest life. Neuerthelesse Christ saith, they were *sine pastore*, without a shepherd. The glorious, couetousnesse, deceitfull, ceremoniall, and superstitious rabble of popish guides: God doth not account amongst the guides of his people, neither are they to be called Pastours, but deuourers of the flocke. Pastours which cannot or will not teach, are no Pastours. *Because thou hast refused knowledge*, saith God by his Prophet *Ose*, *I will also refuse thee, that thou shalt be no Priest to mee*. Vndoubtedly their hearts are not touched with any pity or compassion at all ouer Gods people, who for their owne priuat gain and commodity, thrust such Pastors vpon the Church, that when the Church hath them, it may iustly be said, it hath no Pastors. This is the plague, the poison, the bane of all religion, it threatneth ruine to Christianity.

Ose. 4.

Towards them which

25 The other cause that moued Christ to compassion, was that the people which had taried long with him, were hungry, and

and in the wildernesse could get no meat. By this we learne of our master Christ to beare pittifull hearts towards our needy naked and hungry brethren. For whosoever hath this worlds good & seeth his brother haue need, & shurreth vp his compassion towards him, how dwelleth the loue of God in such a man? In former times here hath bene prouision for the poore, and some as yet remaineth: but it is for the most part much abused. I shall therefore exhort you the citizens of London, and in Christ Iesus require it at your hands, that such order may be taken that the poore may be provided for, and not suffered to cry in your streets. If you that be Magistrates wil take the thing in hand, you shall find, I doubt not, a great sort of liberall hearts and helping hands hereunto. The suffering of the people to begge, breedeth great inconuenience both in the Church and common wealth. I doe therefore in Christ againe require you to take due consideration hereof that this thing may be reformed. So shall you well please God, ease and profit your selues, and giue a good example to the rest of the realme. God cannot be vnmindfull of so good a worke. It will be an hundred times required both in this life, and in the world to come.

wanted food
to refresh
their bodica.
1 Iohn 3.

26 The last thing which I purpose to note in the person of our Saviour is that he did not onely conceiue an inward pittie and therewith content himselfe: but his compassion brake out & declared it selfe in workes of mercy. Hee sent them not away as the manner is, loaden with words, and empty of almes; he fedde them largely, and gaue them till every man had enough. But first he gaue thanks to his heauely father, leauing vs an example thankfully to acknowledge that whatsoeuer we receiue it cometh from him as from the principall authour, and whatsoeuer we bestow, he is the Lord and owner of it. In diuiding the bread he vsed the Ministry of his disciples, as the stewards and disposers of his riches. Be it therefore corporall or spirituall sustenance which we receiue; although it be at the hands of men, yet is it vnto vs as if Christ himselfe in his own person did reach out his hand from heauen to feed vs. They are therefore too nice which refuse their meate, because they like not the man by whom it is brought and set before them. They by whose meanes wee are made partakers of good things are vnto vs the

He gaue
thanks, de-
uided bread
and it increa-
sed in deu-
ding.

3 Reg. 17.

Angels of God, and ought accordingly to be honoured of what quality soeuer they be in themselves. The food which they gaue to the people, did miraculously grow by diminishing, and by consuming increase. So it was with the meale and oyle of that poore widow of *Sarepta*. It was in sight too little to suffice one; in vse it proued more then sufficient for many. So it is with all the graces and gifts of God: they grow in the hands of him that spendeth, and in the cofers of him that saueth they waste. Thus I haue briefly gone ouer such things as I thought most conuenient for this time. The Lord blesse the seed of his word sowne amongst vs, and giue it a plentifull and a large increase, to his owne glory, and our comfort, through the merit of Iesus Christ, by the gracious operation of the holy Ghost, To whom, &c.

A Sermon preached at Pauls Crosse.

LUKE. 21.

Verse 25. *Then there shall bee signes in the Sonne, and in the Moone, and in the Starres, &c.*

The excellency of the Jewish nation.



Isay 5.

On bethinking himselfe, and as it were musing vpon the benefites and blessings, which he had in great abundance of mercy bestowed from time to time vpon the people of Israel, breaketh out by his prophet into these words: *What might I doe for my Vine, which I haue not done?* The graces, where-with hee enriched them were infinite, their prerogatiues about all other people

Rom. 9.

of the world were manifold, and for the preciousnesse and rarenesse of them most wonderfull: to them the adoption, the glory, the couenant, the Law, the seruice of God, the promises were appropriated: of them were the fathers, and of them,

as concerning the flesh, Christ came, who is God ouer all, blessed for euer: They had the Arke, the Temple, and the Oracles, with a promise that God would be their God, and they should be his, euen Gods owne elected and beloued people (if they walked in his waies, and wrought his will) for euer. But this vngracious and vnthankfull Nation, was vnworthy of such worthinesse: they worshipped God with lippes, and not with heart; outwardly in shew, but not inwardly in hartie and sincere truth; according to the letter, but not according to the spirit, after their owne conceits, but not agreeable to his blessed will reuealed in his holy word. Their cry was still, *The Temple of the Lord, The Temple of the Lord:* but through their prophanation, they made the Temple of the Lord, a denne of thieues. They cryed Lord, Lord, but they did not his will on whom they cried; for sweet grapes, they yeelded soure, for hartie and sincere seruice, hypocriticall and painted shewes of religion: their glory was in the externall beautie of their materiall Temple: they wondred at the stoncs and goodly buildings, at the gorgious furniture and precious gifts, wherewith it was both outwardly and inwardly adorned, and enriched.

2 Whereupon our Sauour, to take away the cause of this vaine hope, and foolish ioy, tooke occasion thus to prophecy of that glorious temple: *Are these the things that you looke upon? The dayes will come, wherein there shall not be left a stone vpon a stone, which shal not be destroyed.* This prophecy was as evidently accomplished as it was made. For thirtie eight yeeres after that they had crucified Christ, their promised *Messias*, the Lord of glory, GOD raised vp the seruants of his wrath, *Vespasian* and *Titus*, Emperours of Rome, who besieged, conquered, and rased their Ierusalem, made hauocke of the people as of dogges, murdered eleuen hundred thousand, man woman and child of that cursed Nation. Then was fulfilled the cry of those crucifiers, *His bloud be vpon our heads, and vpon our children.* It hath been, and shall be for euer. Yea, the violence of the Romans proceeded farther, and pulled downe the Temple, and layd flat with the ground their onely glory, insomuch, that according to the expresse words of our Sauours propheticie, they left not one stone vpon another. The Iewes sundry times,

A propheticie concerning the ouerthrow of their Temple, and the performance thereof

hauing licence thereunto, attempted to build it vp againe, but it would not be: for what their hand builded in the day, the hand of the Lord most miraculously hurled downe by night. Most true it is, that Christ saith, there is not one word that commeth out of Gods mouth, nor one tittle, or iot written in his word, which shall not in his due and appointed time be accomplished.

God delighteth not in the outward beauty of any thing.

3 Hence we may take this instruction that God is not delighted in outward shewes, in gorgeous pompes, in beautifull buildings, in painted sepulchers: It is the inward beauty of the Kings daughter, and not the outward brauery of the harlot of *Babylon*, where-with God is pleased: It is the contrite heart of the prostrate Publican, and not the proud ostentation of the Pharisee, wherein hee doth take delight. God alloweth as well of *Peter* in his mantell, as of *Aaron* in his miter. All these externall shewes, are but as the beauty of a painted wall, not onely not acceptable, but euen lothsome vnto God, when the soule, the mind, the inward part is polluted.

The cause of their ruine, they knew not the time of their Visitation. Visitation in mercy moveth the not.

Luke 19.

4 The causes, why this house, this costly building, and temple of God, was so miserably destroyed, Christ himselfe declareth, saying, *Because thou hast not known the time of thy visitation.* There is a double visitation, the one in mercy, the other in iustice. Our mercifull God, first visited this people in great and often mercy: Hee deliuered them out of the hands of *Pharao*: He gaue them good guides: Hee deliuered vnto them his Law written in tables of stone: He caused heauen to giue them bread, and the hard rock to yeeld them drink: He made them triumph ouer their enemies, & possesse strange Cities: He brought them to a Land that flowed with milk and honie, and caused them to reap that which their foes had sown: He gaue them Priests and Prophets, and builded them both an Arke by *Moses*, & a temple by the hands of *Salomon*, wherein he would be worshipped. All which notwithstanding, this stifnecked people was obdurate and vnthankfull; no benefits could euer win them. They provoked their gracious Lord vnto most fierce & most iust wrath. After their deliuerance, they lusted to returne to the place from when they were deliuered: they muttered against *Moses*, and despised holy *Aaron*. They loathed and misliked the verie foode of heauen, euen the meate of Angels; the written Law
of

of God, they mightily transgressed, his messages they contemned, the Prophets and Messengers they derided, euill entreated, murdered: lastly to adde a Crowne to all their former wickednesse, their promised Messias, their King, Christ Iesus the Sonne of the liuing God, they most spitefully cruelly and villanously crucified.

5 This great vnthankfulnesse of theirs, did greatly prouoke ^{Vification to} the iust Lord to displeasure, and as it were enforce him to visit iustice, them in iustice sharply, and with the rod of more then vsuall correction. Wherefore hee plagued them with mortality in the wilderness, only two entred the land of promise of all the number that came out of *Egypt*: he gaue them ouer into the hands of their enemies, and they that hated them, were Lords ouer them, he cast them into exile and miserable bondage, he burnt vp their holy City, hee destroyed their glorious temple, hee left them to be deuoured with Pestilence, with hunger, and with the sword, the accustomed instruments of his wrath. Insomuch that euen to this day the remnant of that elect and chosen people is scattered far & wide, and doth liue in all contempt, hatred and slavery, marked like *Cain* to be known as a murdering vagabond vpon earth, to be a by-word, & an example of Gods iustice to all the world, throughout all succeeding ages.

6 Now all these things came vnto them, not onely for their punishment, but also for examples vnto others, and were written to admonish vs, vpon whom the ends of the world are come. They are patterns for vs to looke vpon, that seeing their sinne, and the punishment thereof, we may eschew the one, if wee desire to escape the other. And they cry daily in our eares; Let not your faults be like their faults, lest your destruction also be like to their destruction: for God is the same, yesterday and to day, and for euer; he hateth sinne no lesse now then before, no lesse in vs, than in them. ^{These things recorded for our benefit.}

7 He hath visited vs in mercy, as he visited them, yea we haue tasted perhaps more abundantly of his goodnes than euer they did. And as the benefits wee haue receiued, doe at the least equall theirs, so their vnthankfulnesse is much behind ours, if it be rightly and dylie considered. God hauing so strangely, so farre beyond all hope, so much beside our expectation, and more ^{Our blessings as great as theirs, our vnthankfulness greater.}

besides our desert so many times & so many waies deliuered vs, not out of one Egypt, from vnder one *Pharaob*, through the middest of one sea, but out of sundry places, of most gricuous, irksome, and tedious captiuitie, from vnder the heauy yoke of sundry cruell tyrants, through the midst of sundry maine seas of troubles and afflictions: Yet haue we for all this buried the memory of our deliuerance in forgetfulness, yet doe we for all this, sinne daily and that with greedinesse, yea and spiritually as farre as in vs lyeth, crucifie Christ a fresse, and shed his most precious blood againe. We are weary of the Gospel, the food of life is reiected as a thing vnsauory, wee haue no liking to feed at the Lords table, our desire is rather to franke vp our selues with that which we should abhorre and loath: Euerie house and corner is full of idolatry and superstition, of sinne and filthinesse, full of murmuring against God, full of grudging and repining against the Lords annointed. For of his Prophets what should I say? was there euer any time, my age, any nation, country, or kingdome, when and where the Lords messengers were worse entreated, more abused, despised, and slandered, then they are here at home, in the time of the Gospel, in these our dayes? we are become in your sight, and vsed as if we were the refuse and parings of the world. Euerie mouth is spitefully opened, euerie tooth is sharpened and whetted against vs. Hard it is to find one forth, that will loue and reuerence vs as fathers, obey vs as gouernours, honour vs as Gods Embassadours, learne of vs as of schoolemasters, heare and follow vs as shepheards, giue vs worthy wages as workemen that take paines for your saluation. But our expectation is not deceiued, Christ our Sauour hath told vs long agoe that the world should hate vs, and our case is no worse herein then the blessed Apostles was, our reward is great in heauen. And it were well if this vnkind affection did reach no further then vnto vs onely. But it spreadeth wider, and regardeth as little the throne of *Dauid*, as the chaire of *Moses*, the sword as the booke, the Prince as the Prophet, the Ciuill as the Ecclesiasticall state. Some desire a change. Others not onely desire it but conspire for it too; and contriue treachery, greedily expecting their looked for time, the day of their felicity and of their great ioy. But if God in his wrath grant such a time, which
for

for his mercie sake I trust he will neuer doe, it will be, euen to them, who now so earnestly desire it, a day of death, and not of life, of lamentation, and not of ioy. What gained they who desired the change of *Samuel* for *Saul*, of *Christ* for *Barrabas*? they procured Gods wrath, their owne confusion, and perpetuall slauerie. So it fareth with discontented mindes. Their owne desires plague them.

8 Thus we cannot but see Gods goodnes, and our vnthankfulness, his gifts, and our abusing of them; his patience, and our continuall frowardnesse. Our sinnes are come to the fulnesse with the Amorites, iniquitie hath gotten the vpper hand, and crusheth downe all pietie. Can our God, thinke you, winke at so manifest, or hold his hand at so grieuous sinne? If he spared not the branches of the tree, which he first borne Israel, not his elect people, but of whom he said, and at length gaue them quite ouer, for that they neglected his word, and despised the Preachers of it; if he spared not his own onely citie, not the holy temple, wherein he would be worshipped, but for that they were both polluted & prophaned, destroyed both for euer; what can wee, which are but as wilde twigges, whose father was an Ammorite and whose mother an Hittite, who haue not hearkened to his word sent from heauen, who haue defiled his sacred temple, and euen crucified his Christ, looke for any other, but Gods great plagues, and dreadful vengeance to be powred vpon vs to our eternall misery? doubtlesse we haue deeply prouoked him vnto anger. The only way to pacifie and appease his wrath, to mitigate his indignation, and to remoue his plagues from vs, which euen now hang ouer vs, is our earnest repentance, to turne vnto our God, with our whole heart, that he may turne to vs; to lament and forsake our wickednes, to trust in mercy, and to craue pardon, to promise and performe amendment of this sinfull life. Thus we must doe, and that speedily, or else without doubt and without delay we perishe.

9 The threatned destruction of the temple hath occasioned me thus much to say. Now when Christ had vttered the sentence of ruine and desolation against that holy place, the disciples, as *Matthew* reporteth, came secretly vnto him, and asked not one ly of the time when the temple should be destroyed, but also

Therefore without repentance, our punishment cannot be lesse then theirs.

The disciples question concerning both the particular destruction of the temple and the general conseruation of the whole world. *Mat. 24.*

the second comming of Christ, and of the end of the world. They enquired as men desirous to learne that whereof they were ignorant. And they asked of Christ the wisdome of God, the appointed schoolemaster of whom wee should seeke for knowledge. They asked as I said three seuerall things, of the destruction of Ierusalem, of the second comming of Christ, of the end of the world, which two latter are indeed but one. To whom Christ maketh answer, not assigning any certainty of the times when these things should be accomplished, but shewing signes that should goe before as well the destruction of Ierusalem, as also his second comming. It is not for you to know the times and seasons, (saith he) which the father hath put in his owne power. No not the sonne of man, as man knew them.

The time when the end of the world shall be, is for two causes concealed from men, to whom notwithstanding the signes that goe before it are reuealed

10 This knowledge is kept from men, for two causes as Saint *Augustine* well noteth. The one, least it should hinder and draw vs from performing our necessary duties, lest it should terrifie and amase vs, and make vs carelesse to prouide for our selues and others. Another reason why the time both of our owne particular end, and of the generall consummation of all things is left vncertaine, is that we might at all times make ready and prepare for it, seeing it might happen at any time euen at any instant. Watch and pray, because ye know not what houre. God hath therefore kept the time it selfe secret, but hath reuealed certaine tokens, and signes going before it, that when we see the messengers and fore-runners of him, which cometh swiftly to iudge quick and dead we may lift vp our heads, knowing that our redeemer and redemption is neere at hand. Christ fore-sheweth (as I said) the signes that should happen as well before the ruine of Ierusalem, as also before his second comming in the end of the world. The Euangelists haue mixed and folded them one within another, so that which do serue for the one, and which for the other, it cannot precisely bee discerned. *S. Chrysostome* thinketh, that all the signes, simply and literally vnderstood, haue relation to the destruction of Ierusalem, but mystically or spiritually considered of, they may be applyed to the end of the world. Others whom in this I doe rather follow, referre the former signes, as false Prophets, warre, sedition
earth-

earthquakes, famine, pestilence, persecution, hatred of the Disciples of Christ, and besieging to the destruction of Ierusalem: And these latter signes in the Sunne, Moone, and Starres, &c. To the latter comming of Christ to iudgement.

11 In this comming of Christ to iudge the quicke and the dead, wee may for our better instruction consider these things: First that there shall bee a Iudgement, and who shall bee that Iudge: Secondly the time when this iudgement shall be: Thirdly the signes which shall goe before it: Fourthly the manner of it: Lastly how we ought to be in perpetuall preparation and readinesse thereunto.

Five things to be noted in the comming of Christ to iudgement:

12 *A day the Lord hath set, in the which he wil iudge the world in righteousness by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in that he hath raised him from the dead.* Heere wee see plainly that there is a day appointed for righteous iudgement of the whole world, that there is a man appointed to giue sentence in that day, that there is an assurance already giuen to all men of all things that are written concerning both the day, the iudgement, and the Iudge. *With God* (saith the Apostle speaking to the faithfull which suffered tribulation for the name of Christ) *with God it is a righteous thing to recompence tribulation to them that trouble you, and to them which are troubled, rest.* This righteous thing with God is not performed heere as yet. For this world is as an hel vnto the godly, and an heauen vnto them which despise righteousness. Therefore it cannot be but that God hath appointed a day hereafter to iudge the world with that iustice which shall giue vnto euery man according to that he hath done, be it good or euill, and which shall render vengeance vnto them that know not God, but rest vnto such as now are troubled for his sake. Our Lord knoweth to deliuer the godly from temptation, but to reserve the vniust vnto the day of iudgement to be tormented.

There shall be a iudge sent. Acts 17.

1 The 1.

1 Pet 3.

1 Pet 2.

1 Cor 5.
1600 3.

appare

42.10.

appeare before the iudgement seat of Christ. The father hath giuen all iudgement to the sonne. He is constituted Iudge of the quicke and dead.

The proper-
ties of him
that shall
iudge.
His know-
ledge.

13 This Iudge hath three properties. First he is more priuy to our thoughts, words, and deeds, then we our selues are, he seeth in darkenesse, as well as in light, at midnight, as at noone day; no secret is hid from him, neither can any man conuey himselfe out of his eye-sight. Hee saw *Adam* when he ate of the fruit which was forbidden him, he looked vpon *Cain* when hee slew his onely brother, he beheld *Cham* when he discovered his fathers nakednesse, he tooke a view of *Sara* when shee laught behind the doore, of the sonnes of *Iacob* when they sold their brother *Ioseph* into Egypt. His eye was open vpon *Danids* filthy and bloody acts, vpon *Abfolons* treason, vpon *Achitophels* wicked counsell. The oppression of *Achab*, the cruelty of *Iesabel*, the pride of *Haman*, the couetous heart of *Balaam* and of *Geze*, the pride and hypocrisie of the Pharisee could not be kept from him. He seeth all sleights in merchandise, all shifts in vniuersity, all malicious minds, all flattering tongues, all lying lippes. He looketh downe from heauen and beholdeth all the children of men from the habitation of his dwelling place, he beholdeth all them that dwell on the earth: he fashioneth their hearts every one, and vnderstandeth all their workes. He shall be both a Iudge, and a witnesse in that day of all the wicked deeds which the ungodly haue committed, and of all the cruell speakings which wicked sinners haue uttered against him and his, who, as now they cannot auoid his sight, so neither shall they then bee able any way to escape his hand. O consider this, you that forget God. He that made the eye, shall not he see? Can your deeds be concealed from him that seeth all the children of men, and can call them euery one by his name?

Psal:33.

epist. Iud.

His power.

Phil. 2.

14 Another property of this heauenly Iudge is, the infinite greatnesse of his power. He doth what pleaseth him, all things are subiect vnto his will, vnto him euery knee boweth, of things in heauen, and things in earth, and things vnder the earth. Hee hath power to saue and to kill, to lift into heauen, and to cast into hell; heauen is his seat, earth is his foot-stoole: What he willet is as sure as it were already done. Wee should feare therefore
this

This mighty Iudge, who hath such power to doe his will, and who will doe that onely which is iust.

15 For his third property is his iustice. Hee taketh no re- His iustice.
wards, his scepter is streight, his iudgement righteous, his eye
simple, he will not be intreated of the wicked, neither shew them
any mercy. In that day euery one of them shall receiue iustice
and iust punishment. These are his properties, and he changerh
them not. He seeth all, he hath all power, he is a righteous Iudge
of all, and ouer all for euer. By this which hath beene spoken,
we see that wee haue to looke for a day wherein the world shall
be iudged, and we see who it is that in that day shall iudge the
world.

16 Of this the Lord hath sufficiently assured vs. For when The certainty
and assurance
of these
things.
diuerse things are spoken of before they come to passe, the per-
formance of the first, is the assurance of the rest. He which pro-
mised to raise vp Iesus from the dead, hath also promised to iudg
quicke and dead by the same Iesus so raised. Sith the one is per-
formed, how can we stand in doubt of the other? We may as-
sure ourselues that there is a day of iudgement to come, because
the resurrection of the Iudge is already accomplished, past, and
gone. So then euery one of vs shall giue accounts of himselfe to
God. There is no Prince, no Potentate, no Prophet, no Apostle, Romel 4.
no man, no woman, neither rich nor poore, high nor lowe, that
can escape this iudgement. We must answere for our facts, euen
as euery man hath wrought. Wee must answere for euery idle
word, for euery corrupt and wicked thought. What can the vn-
cleane fornicator, the couetous vsurer, the mightie oppressor,
the proud contemner, the ambitious climber, the enuious hypo-
crite, the bloudie murderer, the false deceiuer, the cruel Prince,
the vnseeding Pastor, the vniust Iudge, the deceitfull merchant,
what may they answere in that day but pleade guiltie; and what
can they looke for, but *Ite maledicti*, Goe ye cursed? Once a-
gaine I say, *O consider this ye that forget God.*

17 But when shall this iudgement be? As this question is The time of
iudgement.
moued by two sorts of men, so there are in Scripture two kinds
of answeres made vnto it. There are mockers which walke af-
ter their owne lusts, and these aske, *Where is the promise of his* 2. Pet. 3.
comming? Since the Fathers died which were ouerhelmed by the
flood.

flood of Noah, all things continue as they were from their first creation. To whom Saint Peter maketh answer, that they erre of set purpose. Otherwise, they that are so witty in reasoning against the truth of Gods promises, might know this, that the power of the word which created the world, and kept it till the day appointed for the punishment of the wicked by water, doth also now keepe the heauens and the earth in store, and reserue them to fire against the day of iudgement, & of the destruction of vngodly men. Hauing stopped their mouthes with this answer, he leaueth them without any further instruction, because they were but swine, and the doctrine of the iudgement to come is precious. But the disciples of Christ with another minde making this demaund, *Tell vs when these things shall be, & what signe of thy coming, & of the end of the world,* are abundantly instructed by their Lord and master, which knoweth all things, and with-holdeth nothing from his which is any way needfull to be known. Touching the time, they are forbidden to enquire about it. For as in the daies before the flood, they did eate and drinke, marrie, and giue in marriage, and knew nothing till the flood came & rooke them all away: so shall also the comming of the sonne of man be. *In the houre that ye thinke not will the sonne of man come, in a day and in an houre which no man knoweth, no not the Angels of heauen, but the Father onely.* It is therefore both vaine & dangerous which some haue attempted, in setting this and that yeere, beyond which the world cannot endure. But such is the crookednesse of our nature. In watching, which is commanded, how carelesse are wee? And how curious in seeking out the time and season, which to doe wee are so oft and so expresly forbid-
den?

Math. 24.

Matt. 1.

Signes going
before the
comming of
Christ to
iudgement.

18 Touching the signes and tokens going before the comming of Christ to iudgement, they are set downe for our benefit and instruction: and therefore let vs make some stay in the due consideration of them. *There shall be* (saith the Euangelist) *signes in the sunne, and in the moone, and in the starres, &c.* These signes shal appeare before the comming of Christ, partly that the world may be admonished of the fearefull iudgement that is at hand, and thereby prouoked to repentance; partly that the wicked may in this life be punished by the creatures of GOD,
whom

whom they haue abused; partly that it may appeare that the creatures which haue serued sinnefull man against their will, will now no longer serue the enemies of their creator; and partly to declare that the world is come to his iust old age, and shall haue an end. There shall be signes in the Sunne. What signes these shall be, it is else-where in the Scriptures declared. The heauens shall shake, the Sunne and Moone shall be darke, and the Starres shall with-draw their shining. Again, the Sunne shall be turned into darknesse, and the Moone into blood, before the great and terrible day of the Lord come. The like we reade in the Booke of Reuelation. *I beheld, and loe, the Sunne was blacke as sacke cloth of heave, and the Moone was like blood, and the Starres of heauen fell vnto the Earth, as a fig-tree casteth her Greene figs, when it is shaken of a mighty wind* Wherunto the words of S. Math. *they also do agree, The Sun shall be obscured, and the Moone shall not yeeld her light, the Stars shall fall from heauen, and the powers of heauen shall be shaken.* The simple and literall vnderstanding is that there shall be wonderfull & terrible Eclipses in the Sun & in the Moon: which things in this last age, in this last houre of the world since the ascension of Christ, haue sundry times, and in most strange sort been scene. Or else, euenas when Christ was crucified, the sunne lost his light, and darknesse for a time was vpon the face of the whole earth: so shall it be at his second comming to iudge the children of darknes with eternall death. Others expound it, that when Christ shall come in his glory, the beames of his brightnes shall so farre surmount the shining of the sunne, moone, or starres, that in comparison thereof they shall seeme dark, and giue no light. Of this his brightnes he gaue a glimpse, when he was transfigured in the mount Tabor. To seek out many expositions of these words, it shal not need. This we may obserue in the writings of the Prophets, that with them it is vsuall, when they foresnew great plagues, to vse these and the like speeches. So doth *Esaias* in his prophecy concerning the plagues of Babylon: *The starres of heauen & the planets thereof shall not give their light, the sunne shall be darkned in his going forth, and the moone shall not cause her light to shiue.* Again, *The earth is utterly broken down, the earth is cleane dissolued, the earth is moued exceedingly, the moone shall be abashed, & the sun ashamed when the Lord*

100.2.

Apocal. 6.

Math. 24.

Beda.

Esay 13.

Esay 24.

of

Ezech. 32.

of hostes shall raigne in mount Sion. The like wee read in *Ezechiel*, threatning destruction and desolation to Egypt. *I will cover the heauen, and make the starres thereof darke: I will cover the Sunne with a cloude, and the Moone shall not giue her light, all the lights of heauen will I make darke for thee, and bring darknes vpon thy land, saith the Lord.* I might alleage the like out of *Isaie*, *Ieremie*, *Amos*, and *Micheas*: but the matter is cleare enough, and needeth rather to be considered than proued.

An Allegorically applica-
tion of the fore
said signes.

19 The words being literally thus vnderstood, may be morally applied, not without great fruite, vnto the vnderstanding and wise hearer, which can discern betweene interpretation of Scripture and application thereof. In the one wee giue you the bare sense of the Scripture, in the other, we teach you the profitable vse of it. For the vse of Scripture may be very wel shewed, not onely by such collections as doe probably gather, or necessarily conclude one thing out of another, but also by those allegoricall comparisons which shew how in one thing another is shadowed, and a spirituall thing resembled in a corporall. As for example, if heere we referre the Sunne to Christ, that Sonne of righteousness; the Moone to the Church, and the starres to the Pastors and Doctors of the Church.

The darkning
of the sunne
by false do-
ctrine.

a Thess. 2.

20 The sunne in this sense, is most evidently in this our age darkned, Christ is obscured, by that great enemy Antichrist the man of sinne, who hath set himselfe in Christs peculiar place, and will be exalted aboue all that is called God. To make any other Mediator between God & man, sauing onely Christ Iesus which is not onely man, but also God; To seeke else-where remission of finnes, iustification, redemption, sanctification or saluation, than onely in this Iesus, and in him crucified, doth darken and make dimme both him and his merits. And of this treason the Romish Antichristian Church, which they terme Catholike is found guiltie. For the children of this harlot, labour by all meanes to obscure the Sonne of God, to robbe him of the glory of his deserts in our saluation. I would neuer haue believed that any professing learning, or hauing had but a glimpse of the course of the word of GOD, could haue been so grosse in such sort to haue eclipsed the brightnesse of Christ Iesus, by giuing his glory vnto earthly creatures, if of late I had not to my
great

great grieve and their great shame heard their owne blasphemous confessions thereof. Surely the Romish strumpet hath rubbed her forehead, her children are becom altogether shamelesse, whatsoeuer she determineth, they make it equiuallent with the written word of God. There is no absurditie in Poperie (in which there are ful many and ful grosse) which they doe not defend to be right good and Catholike. The Popes pardons, purgatorie, masses, merits, prayers both for and to the dead, pilgrimages, images, reliques, yea holy water, and holy bread. All these they will haue, some one way, and some another, to be forcible remedies against sinne and death. This is their religion and seruing of God, thus they honour the Lambe that was slaine for the sinnes of all the world. If this doe not derogate from him, and stop the brightnes of his glory, who is the onely once offered propitiatory for all our sins, by whose blood we are onely purged, whose death onely hath made vs free from death; if this doe not obscure the glorious beautie of Christ Iesus, if this doe not deface the worthinesse of his merits, what doth? or what can doe? Hath the glorious sonne of God sacrificed his precious life for our sakes vpon the crosse, that *Thomas* of Caunterburies blond, poured out in an earthly quarrell should make passage to heaven for vs? Is there any man in whose heart the light of the glory of God hath shined, which seeth not how this fogge doth darken this blessed sunne?

21 Againe, this sonne is obscured when as we professe that in our words, which in our liues and deeds we doe deuie. After that King *Dauid* had committed adultery, *Nathan* the Prophet charged him therewith in these vvordes; *Thou hast caused the enemies of the Lord to blaspheme.* When men professe well, and liue ill, their life is not tolerable for their profession, but their profession is slandered by their conuersation. When the Iewes which professed the Law did not practise it, the Law which they professed, heard euil therby. For a bad professor of a good thing, is a staine to that thing which he doth professe. This is the speciall fault of our wicked dayes: these our times are clowdy, and full of this darknesse, our light doth not shine to glorifie God, but our darknesse doth abound to the obscuring of his Christ. The mercilesse rich men, which wring and oppresse by

The darkning
of the sunne
by corrupt
life and con-
uersation.
2 Sam. 12.
Rom. 2.

Y.

deceit-

deceitfull and iniurious dealing, which neglect and despise their afflicted brethren, the needy members of Christ, doe not they blaspheme the worthy name where-with both they and we are named? It were a great deale better neuer to haue profess'd, then not to practise, neuer to haue receiued, then not to obserue, neuer to haue knowne, then not to obey the word of truth. Vnto them which heare the word and keepe it, being heard, a blessing is promised; but vnto them of whom it is written, *Dicunt & non faciunt*, They say, and doe not, woes againe and againe are denounced. *This know*, (saith the Apostle) *that in the last daies shall come perillous times. For men shall be louers of themselves, conetom, boasters, proud, cursed speakers, disobedient to parents, vnthankful, unholy, without naturall affection, truce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traitors, heady, high minded, louers of pleasure more then louers of God, hauing a shew of godlineſſe, but hauing denied the power thereof.* Let all the world iudge whether these be not the clouds which haue darkened the Sunne of our daies.

1am. 2.

2.Tim. 3.

The Moone
turned into
blood by cru-
elty of perse-
cution.

22 Now as the Sunne resembleth Christ, so the Moone his Church. For as the Moone hath her light from the Sunne, so the Church hers from Christ. And as the Sunne being vchangeable, is at all times exceeding bright and glorious; but the Moone doth change, and sometimes is at the full, sometimes at the wane, her light to the eye of the world, now increasing, and now diminishing, now filling the whole Globe, and now in no part thereof appearing: so Christ, and his Church. Christs glory is alwaies great, and alwaies one. His Church vpon earth doth vary; now shee flourisheth, and now is blacke; sometimes shee ouer-spreadeth the face of the whole earth, at other times shee is brought to so narrow streights, that mortall eye is vnable to espy her. When the Church of Christ is persecuted as it was in the daies of those cruell Emperours which were of olde, and as it is at this day vnder Antichrist and Antichristian Princes, this is as it were the changing and resolving of the Moone into blood. Hereby it cometh to passe that shee which looketh as the morning, and is faire like the Moone, changeth her outward shape and figure, and appeareth in the eyes of them that behold her like a garment died in blood. By this wee see what the spouse
of

of Christ is to looke for in this world. Wilt thou be of the number of them that liue godly? prepare thy selfe to suffer. All that will liue godly in Christ must doe it, it is their portion. If he were persecuted, why should we be spared; if he despised, why we well reputed of? Let vs not therefore be dismaied, though we see the Church of God in heauy case. Let her foes debase and oppresse her for a while, her King shall at length deliuer her, and crowne her with eternall glory. Shee was neuer I thinke in greater distresse, the enemy neuer more cruelly bent, Christ in his members neuer more bloodily crucified then euen in these our daies, as well by enemies, as by false and bastard brethren, who pretending the aide and succour of the Church, practise nothing but theft and robbery. Shee is both wounded by her adueraries, and spoiled euen by her owne children: the one haue made her bloody, and the other beggarly. Howbeit as the Arke of Noe was tossed vpon the waters, but could not bee drowned, the Lord susteining it with his mighty hand: so the Church in the ende shall haue a glorious triumph ouer all the enemies of GOD, hell gates may strue, they cannot preuaile: in suffering shee shall conquer, and when by persecution shee is made most blacke, then is shee in trueth most beautifull. *I Cant. 2. am blacke O daughters of Ierusalem, (saith the spouse) blacke, but comely.* Through ignominie shee commeth vnto glory, by tribulation to a Kingdome, by the Crosse to ioy, and by death to immortall and euerlasting life. The death of the Saints of God is precious, their sufferings are honourable in his sight, for whom they suffer, nay, they are profitable euen vnto them, it behooueth the Moone to bee turned into blood. Her restauration shall bee much more glorious.

23 It followeth that the starres also shall fall from Heauen. The falling of Vnto Starres wee may very well compare Teachers, Pastors, and starres from Guides, the brightnesse of whose doctrine and conuersation ^{heauen.} should giue light to such as liue in this worlds mysty darkenesse, *John Baptist was called Lucerna lucens & ardens, A candle* ^{Dan. 12.} which doeth both shine and burne. They which are as Starres vnto others heere, shall hereafter shine as the brightnesse of the firmament, and as the Starres of Heauen for euer more.

But these dangerous daies haue made many of these starres to fall from the firmament of heauenly doctrine, to the diegges and dreames of mans learning. And one starre falleth not commonly alone, Lucifer drew a traine of others after him. The starre which falleth to the Earth becommeth earthly, looseth the light which it had, and like a brand which is smothered, spendeth and wasteth it selfe to nothing. He that hath been once illuminated like a starre, and receiued the heauenly gift, and been partaker of Gods holy spirit, and hath tasted of the good word of God and of the powers of the world to come, if he fall at any time away, hardly or neuer doth he rise againe. Dreadfull examples hereof there are both ancient and late, as *Indas, Iulian, Arius, Franciscus Spira, Scaphilus, Baldwin*, and such like. Whose fearefull ends it were to be wished, that they which follow their declining steps did well consider. For touching our owne country-men and brethren according to the flesh, the greatest withstanders of the truth at this day, are such as haue beene either Preachers, or earnest Professors of that which now they hate so deadly, and by impugning so fiercely persecute. They are fallen from Heauen to earth; Christ they haue forsaken, and betaken themselves to the man of sinne Christs aduersary; they embrace darkenesse in stead of light, error in place of sound doctrine, damnable heresie for the pure and sauing truth. Had it not beene better that these Apostataes had neuer knowne this blessed way, then knowing it so traiterously, and so damnably to shrink from it? But to leaue them to their desperate resolution, others there are that stand in doctrine, but fall in life and manners, whose conuersation is not in Heauen, but altogether vpon the Earth, being worldly minded, not like starres of light, but like clouds of darkenesse, teaching others and not themselves, that say and doe not: They are wholly bewitcht with loue of this present base world; themselves they seeke (and would to God they sought themselves aright:) but they seeke not Christ, without whom themselves are lost. This is the great scandall of the World at this day: woe vnto them by whom it commeth. Well by that which hitherto hath beene spoken, wee see how Christ the sonne of righteousness

trousnesse the brightnesse of his father is obscured as well by false doctrine, as by wicked conuersation : how the Moone the Church is made blacke and bloody by cruell persecution : how the Starres, the Teachers, and Doctours of the Church are fallen, both by heresie from heavenly doctrine, and by dissolute behaviour from the shining brightnesse of a sanctified and celestiall life.

24 The same wordes might giue me occasion to touch sundry other kinds, both of persons and things : I might shew how the spirituall dignity of the Pastor, who should be as the Sunne in the eyes of men, is darkened and obscured by contempt; how the ciuill authority of the Magistrate, which ought to shew it selfe in exercising iust and lawfull power vpon the workes of darkenesse, and so to beare rule as it were in the night, (being in this age in many places vsed as a sword, to slay the innocent and well meaning man, and as a shield to defend and strengthen sinne,) hath so cleane lost that glorious light of iustice, that it seemeth euen changed into blood : Thirdly, how the people which are in number as the Starres, be in nature and disposition so farre remoued from heauen, that the very naming of things aboue, as of things which doe not concerne them, is become euen tedious and odious vnto them. Againe, I might shew you how faith (which as the Sunne giueth light to other vertues) is it selfe dimmed; how the ancient verrues which haue beene in high and honourable callings, haue left their place and are not found, they are fallen like starres from heauen. Charity being vnto other vertues as the Moone in comparison of the rest of the starres, is also changed; her sweet and amiable nature is conuered into more then sauage barbarity; tender-hearted men are become bloody minded; euery man hunteth after his brother as after a pray, each degree is maliced and hated of other, the Clergy of the Laity, the shepheard of the sheep, the rich of the poore, yea, the man of the wife, the parents of the children, the master of the seruants, all men of some, and some almost of all. The bond of peace, the lincke of loue, that malicious enemy hath burst asunder. What shall I say? Surely all things doe shew, that the end of all things is at hand.

Other applications of the
foresaid
signes.

What these
signes shall
work in the
hart of men.
Aug. ad Hes.

25 Now what effects these signes before mentioned shall haue in mens hearts, those words doe plainly declare which follow: *There shall be upon earth trouble among the Nations, with perplexitie.* By the Nations (saith Saint *Augustine*) mee meaneth those that shall stand on the left hand, and not those that are of the seede of *Abraham*, and shall be blessed. Those dogges, goates, hypocrites and counterfet Christians, which are without the folde of Christ, hauing their owne conscience to accuse and beare witnesse against them, that they haue despised the Sonne of GOD, euen him who should haue beene their Sauour Christ Iesus: that they haue reiected his Gospell, resisted the truth, vveltered in all vnclennesse and sinne, like beasts, shall at that day fall headlong into deepe desperation, knowing that at the hands of that iust and seuerer Iudge, they shall receiue the due reward of their frowardnesse and iniquitie. These terrible signes shall smite such feare into their hearts, and so wonderfully amase them, that whatsoeuer they behold, they shall tremble at it; vwhatsoener they heare, it shall be in their eares as it were the roaring of the Seas. Mens mindes shall be troubled, their faith shall wither and waste away as an vntimely plant, they shall vterly fall from GOD, and all hope of saluation. Yea, the very elect shall quake and tremble, they shall be for the time, void of counsell, and as it were men at their wits end. For if now their mindes be troubled, to see the present confusion of things in the world, to see kingdoms and Nations in armour one against another, to see so much monstrous crueltie shewed, so much innocent blood poured vpon the ground, to see the wicked so prosper, and the godly so troden vnder foote like dust; to see the matter of saluation, euen the word of GOD called into question, so earnestly and doubtfully to be disputed of euen amongst the learned sort with most hatefull and despightfull contention, whereof there is like to the eye of man to be no end. If this doe so much astonish mens mindes now, that it maketh them doubtfull what to thinke, or what to doe, in what great perplexitie shall they be in that day, vwhen false Christs, and false Prophets, not one nor two, but many shall arise, so forcible in perswasion, that they might deceiue, if it were possible, euen the elect of GOD, and when the

the powers of heauen shall be mooued? When these things are, doubtlesse mens hearts must needs faile them for extreame feare, and for looking after those things which shall come vpon the world. Our mercifull Lord comfort vs that wee doe not faint, and strengthen vs that wee may stand in that day. After all those signes in the Sunne and the Moone and the starres, in the powers of heauen, and in the hearts of men, betokening Christs approach, *Then* (saith the Euangelist) *they shall see the sonne of man come.*

26 The manner of his comming is thus described. *He shall come in a cloude with power and great glory.* It was told the disciples, before whose faces Christ was receiued vp into glorie, *This Iesus which is taken vp from you into heauen, shall so come as yee haue seene him goe.* Hee vvent in a cloude, and shall come in a cloude. His first comming into the vworld vvas contemptible, but his second comming shall bee glorious; his first, to be iudged of the world; his second, to iudge the world. Hee shall be accompanied with the Angells of heauen, partly to set forth his princely honour and royall Maiestie; for so it is written, *Let all his Angells worship him:* and partly to be his ministers in things appertaining to this iudgement; for so wee read, *Hee shall send his Angels with a great sound of a trumpet, & they shall gather together his elott from the foure winds, and from the one end of the heauen vnto the other.* Saint Paul ioy-
 neth with these Angels flaming fire. *Hee shall show himselfe from heauen with his mightie Angels in flaming fire,* rendering vengeance vnto them that doe not know God, and which obey not the Gospel of our Lord Iesus Christ, which shall be punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power, when he shall come to be glorified in his Saints, & to be made maruellous in all them that belieue. This fire shall (whereof the Apostle speaketh) dissolue and melt away the heauens and the earth. Which burning, shall be as it were the fining of gold in the fornace, not consuming, but purging the substance of these creatures from the drossle of those alterable qualities whereunto they are now subiect. So Bede speaketh of them, *Per imaginē transeunt, per essentiam subsistunt: praterit figura huius mundi, non substantia.* Their shape vadeth,
 their

The manner
 of Christs
 comming to
 iudgment.

Matb. 251

Palm. 97.

Matb. 24.

2 Thes. 1.

2 Pet. 3.

Bede:

their substance remaineth: the figure of this world dooth passe away, but not the nature. VVce looke for new heauens, and a new earth, (saith Saint *Peter*) These heauens shall passe away vvith a noyse, These elements shall melt with heat, this earth, with the vvorkes that are therein shall bee burnt vp. Then shall GOD be glorified, and appeare meruallous. Let the mightie remember this which build their nests aloft: the rich, which ioine house to house, whose garners, sellars, and pastures are full of graine, vvine, and cattell; vvwhose chests are stufte vvith money; who wholly apply the vvorld as they should liue euer vppon the earth. All this geare will be consumed, it is but matter for the flame. Flee therefore, flee from this vvorld, which will suddenly melt away: looke not backe toward this pleasant Sodome, which the Lord will shortly set on fire. For what doth it profit a man to gaine the world, which though it beenioyed for a while, yet at length must needs melt as waxe; and to lose his soule, which if it were not lost, might liue in blisse foreue? Loue not, seeke not the things of this world; looke vnto that by which wee may stand in the day when the Lord shall shew himselfe from heauen, when hee shall come to be glorified in his Saints, and to be made meruellous in them that belieue. The wicked shall not be able to stand in that iudgement, neither sinners in righteous mens companie. At the comming of this power, at the presence of this great GOD; at the sight of this Tribunall seate so full of glorie, and terrour, the desiders of Christ, the contemners of his vvord, the vvorkers of iniquitie, shall tremble and quake, and desire, through despaire, that the mountaines may fall on them, and couer them from his fearefull presence. But the faithfull, the elect, shall lift vp their heads with ioy, and be made partakers of exceeding glorie: they shall sit vpon the twelue seates and iudge the twelue Tribes of Israel. Where the faith of the Apostles shall condemne the vnbeleeuing Iewes: the pietie of the Centurion all vngodly Magistrates, preaching *Paul* all vnpreaching Prelates, *Zachens* all Vsurers, and *Lazarus* all repining impatient and wicked beggers. The bookees shall be layd wide open in the sight of all flesh: The booke of God, and the booke of mans conscience; the booke of his Law, and the booke

Gen. 19.

Psal. 1.

Apoc. 20.

booke of our life. It shall be examined in the one, what God hath commaunded, in the other it shall bee testified how man hath obeyed: in the one, what workes of mercie hee hath required at our hands, in the other, what fruites of mercielesse affection the ground of our stonie hearts hath yeelded. And according to the euidence both of the one, and of the other, the eternall and irreuocable sentence shall passe from the mouth of GOD. The periured, the vsurer, the adulterer, the lyer, the idolater, shall be cast into the lake which burneth with fire and brimstone, into that vtter darknesse, where shall be wailing, weeping, gnashing of teeth, endlesse horror, and euerlasting woe. But the elect, which haue liued a sober, a iust and a godly life, which haue loued the comming of Christ Iesus more than this world or their present liues, they shall enter into the kingdome of their Lord, they shall be glorified with Christ, and possesse with him that euerlasting inheritance, hauing heard that most ioyfull sentence; *Come yee blessed of my Father, possesse the kingdome prepared for you from the first foundations of the world.* Math. 25.

27 Heereupon Saint Peter inferreth this conclusion, *Seeing all these things must be dissolued, what manner persons ought yee to be in holy conuersation and godlinesse, looking for and hastning vnto the comming of the day of God?* And S. Luke this threefold exhortation, *Take heede to your selues, watch, pray continuallie.* Take heede of surfetting and drunkennesse, lest your hearts bee opprest; lest that day come vpon you at vnawares, and vnlooked for, lest it happen to you as it happened to the Fathers in the dayes of Noa; they ate and dranke, and suddenlie the water ouerwhelmed them: or as to the Sodomites, they burned in lust, and suddenly fire consumed them from heauen: or as to the Israelites, they sedde themselues greedilie; surfatted and died vwith the meate in their mouthes. Let their dreadfull ends make vs eschew their sinnes, Beware also of the cares of this life. They bee perillous thornes, and pricke thy heart to death. *Iudas* was carefull by any meanes to gather money, and to what it brought him yee all knowe. *Ananias* and *Saphira*, caring how to liue, made no conscience to lie to the holie Ghost: their destruction was most suddene.

When

Our preparation vnto this iudgement, by heed taking.
2 Peter 3:

When the rich man was in the midst of his care how to enlarge his barnes, that very night his soule was taken from him. Beware therefore and take heed specially of these two things, Let not your hearts bee ouerwhelmed with excesse of meates and drinkes, nor choked with the cares of this present life.

By watching.

28 Besides this warinesse and heed taking, it is further required that we be also watchfull. For sith we know not what time the Lord wil come, expedient it is that we should be in continuall expectation of him, that whensoever he come, we may be ready with ioy to meet him. Happy is he that watchfully looketh for the comming of Christ Iesus, and hee miserable whom the Lord shall ouertake vnlooked for. S. *Ierome* did so liue in continuall watching and waiting for this day of redemption, that the sound of that voyce was still in his eares, Arise ye dead, and come to iudgement. *I doe wait* saith *Iob* *all the dayes of my warfare, till my change come.* The like we read of the Prophet *Dauid* whose watchfulnesse was such, that the watchman standing vpon his ward, being weary of the discomfortableness of the night doth not so eye the rising of the morning, as he did the glorious appearing of the Lord. I haue waited saith he vpon the Lord, my soule hath waited, and I haue trusted in his word. My soule waiteth on the Lord, more then the morning watch, wactheth for the morning. How happy is their estate whom the Lord in that day shall find thus ready for him?

Ierome.

Iob 14.

By praying.

29 But because we can of our selues neither rightly beware, nor diligently watch without the speciall assistance of his spirit, therefore as we are exhorted to watch, so are we likewise admonished to pray. The Lord of his infinite mercy grant that being thus prepared to meet the Lord in the day when hee cometh to iudge the quick and the dead, we may be found worthy to enter with him into that rest which hee by the shedding of his most precious blood, hath purchased for all the blessed of his father, To whom, &c.

A Sermon preached at Pauls Crosse.

MATTH. 8.

Verse 23. *And when hee was entred into the ship, his disciples followed him.*

24 *And behold there arose a great tempest in the sea, so that the ship was covered with waues: but he was asleepe.*



His short history doth by way of The state of
a type or figure set forth the state of the Church
the Church, putting vs in mind that militant fig-
the way to the kingdome of God red by a ship
is rough, that we must enter into tossed vpon
ioy through much sorow, that here the waters.
we must be alwaies on the suffering
side, that the whole life of a Chri-
stian man vpon earth is a warfare,
that such as will bee Disciples of
Christ, must beare the Crosse, that

as many as will be in the same ship with him, must prepare them-
selues vnto dangerous stormes. The Sea of this wicked world
is troublesome, the Church of God is beaten and tossed like a
boate, it is disfigured with sharpe and stormy weather. Feeble is
all flesh, manifold are our infirmities, faint is our faith; and seeing
our sinne, with the remembrance of the stipend due for the
same, we are ready to sinke into the bottomlesse gulfe of despera-
tion. In this dangerous estate we find no helpe in our selues. But
behold the Disciples of Christ haue taught vs by their example
where helpe is to bee sought in the midst of these manifold
and great distresses: And that is onely in Christ, who is alwaies
a present helper of them which seeke him in time of need, who
hath overcome and victoriously triumphed on the crosse against
Satan, sinne, the world, hell, death, and condemnation. To him
all power giueth place, against him no force is able to stand,
vnto all things are made subiect. Hee is that Sampson
which

which by his owne death hath slaine his foes, that *Daniell* which had dasht out the braines of *Goliath*, the grand enemy of Gods people, that seed which hath brused the serpents head, that almighty which rebuketh winds, ceaseth stormes, easeth the burthens of them that mourne, washeth away iniquity, freely forgiveth sinne, heareth and deliuereth out of trouble. If we cry with the Disciples in our distresse, *Helpe Lord*, he will in mercy awake and heare vs, through his mighty power he will both cause the raging of the Sea to cease, and slay the madnesse of the people.

Christ must
be followed
into this ship.

2 But to the end wee may more particularly gather such lessons out of this parcell of Scripture, as may most tend to Gods glory and our edifying, I meane to stand while this time will permit vpon these points, shewing first that we must follow Christ into the ship: secondly, that as many as will saile with him, shall be in danger: thirdly, that in their danger they shall not be destitute of helpe, if they seeke it at his hands. It is not my peculiar conceit: but *Tertullian* and *Chrysostome* doe note that this ship representeth the Church of Christ tossed with the surges of temptation, with the stormy waues of calamity, and troubled in this present world.

This shippe
must bee
knowne from
the ship of
Antichrist.

3 Christ hath alwaies had a Church here on earth, it was begun in Paradise, sithence it hath remained and continued euen vnto this day. And as Christ hath his boat, so hath Antichrist also his. Wherefore it behoueth vs to know and discern the one from the other. The Arke of the Tabernacle of the Lord hath her true ornaments whereby to be knowne. Therein are laid vp the treasures of God, most precious iewels, *S. Paul* telleth vs what they are. In the Arke of the testament was a golden pot containing Manna, and the rod of *Aaron* that had blossomed, and the tables of the Testament. In the tables was the written word of God; Manna was a figure of that mysticall food where-with we are nourished to eternall life; the rod of *Aaron* resembled the scepter of discipline. So that where nothing is taught but according to the written word, where the sacraments are sincerely ministred, where the rod and scepter of gouernement is vsed, there is Christ, there is the Church. And wee may thanke our God for euer that in his marvellous great mercy hee hath made

Heb. 9.

made vs partakers of these so rich and pretious blessings, whereby we know assuredly that God is amongst vs, that he sitteth in the midst of our assemblies, that this Church is vnto vs as the Arke of Noah, as the glorious Sanctuary of the Lord, as the ship into which Christ Iesus is entred.

4 When the Romaines minded to leaue the City, *Scipio* took an ensigne in his hand and set forwards towards the capitall saying; *Quicumq; vult remp saluā me sequatur*, whosoever wisheth well to the common state, let him follow me. But most truly it may be said; *Whosoever wisheth well to his owne soule, let him follow Christ*. He is no seruant that refuseth to follow his master: he that followeth him not, is not worthy of him. The sheepe when they heare the voice of their shepheard they goe after him. He is no member of Christ that sundreth himselfe from the head of that body, whereof he professeth himselfe a member. That branch that is cut off from the vine, withereth and is fit for nothing, but for the fire. After that *Iudas* left Christ, and gaue himselfe to be a sectary of the high Priests, his case was lamentable. No man commeth to the Hauē, but he which followeth Christ to the ship. If we leaue him, whither should we goe? There is no other that hath the words of eternall life. Let vs therefore doe as his Disciples did, forsake all and follow. Follow him not onely to the ship, but in the ship.

5 They follow Christ to the ship, which by faith in the Gospel are gathered and vnited to his Church, the doore and entrance whereunto is narrow. For so Christ describeth it, *If any man will come after me, let him deny himselfe*. This lesson is general. For *S. Luke* saith; *dixit omnibus*, he spake vnto all: and *S. Marke* *Et turba & discipulis dixit*, he spake it both to the multitude, and to his Disciples. No man therefore can looke to come vnto Christ by any other way. We must beginne with the plaine denying of our selues, that is to say, the forsaking of our impiety and fleshy lusts.

6 To deny impietie, is to forsake false doctrine, false worshiping of God, and whatsoever is against the first part of the Lawe. *The house of God*, saith *Tobias* shall be built for ever with a glorious building, as the Prophets haue spoken of it: And all nations shall turne and feare the Lord God truly, and shall bury

When wee know the ship where Christ is, thither we must follow him.

The way to follow him to the ship, is by denying our selues. *Mat. 16. Luk. 9. Mark. 8.*

Tob 14.

Act. 17.

bury their idols: that is to say, they shall forsake their impiety, and so bee numbred with the Saints of God. When the Ephesians which had vsed curious Artes were conuerted to the faith of Christ, they brought their bookes and burned them, as many as were worth by estimation fifty thousand peeces of siluer. By the writings of *Athenagoras*, *Clemens*, *Iustine Martyr*, *Arnobius*, *Minutius*, *Lactantius*, and many other of the ancients, it appeareth that the very first thing which these men of famous memory did in their conuersion from Gentility to the trueth, was openly to proclaime defiance to that impiety, wherein they had beene nussed and trained vp. *Constantine* considering with himselfe the liues and doings of former Emperors, and finding that their estate had beene alwaies worse which had worshipped the Gods of the nations, that they which gaue greatest credit to idolatrous spirits of diuination, were but deluded, that none had fairer promises of prosperous euent then they whose ends were most infortunate, that his father onely amongst the rest putting his trust in the God which created heauen and earth, had by experience all the time of his life found him a mighty protector, and a bountifull rewarder of them that feare him: when it pleased God by this meane to bring him to a loue and liking of the truth, he began forth-with to shew great tokens of fauour vnto Christians, to haue conference with their Bishops and chiefe Professors, to restore them whom cruelty had cast out of their lawfull possessions for beleeuing in the name of Christ, to erect houses of great charge for praier, and holy exercises of the Church, to doe whatsoeuer might any way be deuised, not onely for the succour and needfull reliefe, but also for the honour and dignity of Christians. Now by this that *Tobias* foresheweth how the Gentiles being conuerted to the trueth, shall bury their Idols, that Saint *Luke* recordeth how the Ephesians burned all their impious bookes; that the Fathers in their first conuersion wrote so vehemently against Paganisme; that *Constantine* gaue so many and so great tokens of a minde detesting all impietic, and burning with the loue of Christ Iesus: by this I say we may perceiue how impossible it is to steale a true deniall of impietic, how impossible for a man which indeed hath denied it, not to shew his deniall in his deeds.

7 To denie impietie is not enough, except wee also denie our fleshlie lusts. If we looke into our euill and corrupt nature, we shall finde nothing but that which leadeth vs cleane from Christ, nothing but rebellion against the spirit, distrust in the prouidence of almightie God, ioy and delight in earthly things, blindnesse of minde, hardnesse of heart. All this we must mortifie, this we must shake off, wee must quite relinquish our owne wills, and submit our selues wholly to the wil of God. Shall we refuse to doe this, when Christ himselfe hath said, *I seeke not to haue mine owne will, but the will of him that sent me?* And again, *It is meate vnto me to doe his will.* And in his greatest agonie, *Not as I will, O Father, but as thou wilt.* This is a doctrine hard to practise and put in vre. It is the fault of our corrupt flesh, wee think too highly of our selues, wee are too much wedded to our own wills. The blessed Apostle (as we think) speaketh like a man besides himselfe, when hee saith, *If any man seeme to be wise amongst you in this world, let him be made a foole that hee may become wise.* This is but the entrance vnto Christianitie: yet how few are there which be come thus farre? The rich young man in the Gospell, seemed to be very forward in the way: but Christ discouereth his affection, and sheweth that hee had not denied himselfe, and therefore was no fit disciple for him. It made him heauie and pensue to thinke of leauing so great possessions, and of weining his heart so soone from the world. Hee could haue been contented to denie impietie, but Christ would haue worldly concupiscence also to be denied. For the grace of God our Sauour, saith the Apostle, hath appeared to all men, teaching vs that denying *impietie* and *worldly desires*, we liue soberly & iustly, and godly in this present world.

8 This is the way wherein Christ must be followed by as many as desire to be shipped with him, to be of the number of his people. This is the doore of entrance into the Church. When we are once entred and receiued into the ship, as wee followed him thither by belieuing the Gospel, by denying impietie and worldly lusts: so there wee must follow him by walking as wee haue him for our example, purging our selues *euē as hee is pure*, and shewing forth the vertues of him that hath called vs out of darknes into his maruellous light. *Be ye holie for I am holie,* saith

Al our world-ly and fleshly desires.

John 5.
John 4.
Matth. 26:

1 Cor. 3.

Luke 14:

Tit. 2

The way to follow him in the ship is imitation.

1 John 3.
1 Pet. 2.
Leuit. 11.

saith the Lord. As according to his similitude and likenesse wee were at the first created, so now, according to the same similitude we must also be framed and fashioned anew. Sith wee were first light, and became darknes afterward, and are made now againe of darknes light in the Lord, it is no reason that we should any more frame our selues vnto the lusts of our ignorance, *but as hee which hath called vs is holy*, so likewise ought we to be holy in all manner of conuersation. When the Iewes boasted that they had Abraham to their father, their vanitie was reprobued, *If yee were the sonnes of Abraham, saith Christ, yee would doe the works of Abraham: but now ye goe about to kill mee, a man that haue told you the truth, which I haue heard of God: Hoc Abraham non fecit, Abraham did not this.* It is in vaine for vs to boast of the name of Christians, except the image of Christ be seene in our life & conuersation. If we follow him not, we are not his.

1 Peter 1.

Iohn 8.

How God is
to be follow-
ed, and how
men.

Ephe. 5.

Hebr. 6.

1 Corin. 11.

1 Thes. 1.

Psalme 78.

9 We are exhorted to be followers both of God & of men, *Be ye followers of God as most deere children.* Again, *Be ye followers of them which through faith and patience inherite the promises.* God is the rule as of faith so of life: wherefore absolutely, *Be ye followers of God:* but of men alwaies with this caution, *Be ye followers of me as I am of Christ.* The Thessalonians S. Paul commendeth, for as much as they were followers of him and of the Lord. If our fathers, elders, guides, and teachers, be a rebellious generation, a generation that set not their heart aright, and whose spirit is not faithfull vnto God, then are they no presidents for vs to follow: but be followers of vs, so long as we are followers of Christ, and are examples vnto you, *in word, in conuersation, in lone, in spirit, in faith, in purenesse.* Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertain to loue, whatsoeuer things are of good report, if there be any vertue, if there be any praise, *thinke on these things* which yee haue both learned and receiued and heard and seene in me; *these things doe,* & the God of peace shall be with you.

1 Tim. 4.
Phil. 4.

They which
are with
Christ, must
suffer trouble
& affliction.

10 Their estate in the world which follow Christ in such wise as hath been shewed, is heere resembled by a shippe tossed and grievously shaken with a tempest. It is & euer hath been, yea and will be their lot whether they be vpon sea or land, to be in perill,

perill, to stand in feare, to haue winde and weather against them. As many as follow him, must deny themselves, and hauing denied themselves, they must take vp the crosse. The crosse signifieth all afflictions which may be diuided into two kindes, afflictions of punishment, and afflictions of triall: the former are common vnto all, the latter are proper to the elect of God.

6 The sinne of *Adam* brought miserie vnto man, & a curse vnto all the creatures of God. Hence it cometh to passe that with sorow and teares wee enter into the world, and when we are in it, we haue a short continuance: yet in that shortnes, good Lord vnto how many chances and changes are wee subiect? In the end wee die, and who doth knowe what becommeth of vs? our graues keepe vs secret. As the waters passe from the sea, and as the floud decaieth and drieth vp, so man sleepeth and riseth not, hee lieth in the dust, and *shall not be raised from his sleepe till the heauens be no more.* *Iob 14.* O how bitter is this to such as put their trust in vncertaine riches? how dreadful is the remembrance of death vnto the wicked? But they onely are not subiect vnto death: the sorowes of the grave take hold on all, in asmuch as all haue sinned. Howbeit, in these afflictions which come as punishments vnto all, there is a difference. They come not vnto all with like intent of him that sendeth them: they fall vpon the godly for their correction, but they bring confusion vnto the wicked.

11 There are other afflictions proper to beleaguers, tribulations, which God doth send as speciall tokens of saueur to his dearest Saints; trials, which are vnto them that beare them patiently, scales & assurances, that they are counted worthy of the kingdome of God for which they suffer. For the world, which hateth both the truth and the light, cannot but hate all such as loue the truth, & as walk in the light. Out of this fountain spring all those molestations which the godly doe suffer for righteousness sake at the hands of wicked and vngodly men. *David* saw this when he said, *Many are the troubles of the iust.* *S. Paul* did consider it, & therefore said, *They that wil liue godly in Chr. Iesus. shall suffer persecution.* *Christ* did often put his disciples & schollars in remembrance of it, *If they haue persecuted mee, they will persecute you.* *Psalm 33.*

but this is our comfort, with whom we suffer, with him we shall raigne; we shall liue with him in glory with whom now we were in misery, if so be we take vp our crosse & follow him. Patience perforce is no patience. Not euery one which beatech any manner of crosse, but he which taketh it vp, that is to say, which is willing to beare it, he shall receiue an immortall crowne of glory. The wilde, restie, and vnbroken horse, if he kick and sling neuer so much, yet is he forced to carry his rider, but being managed and tamed, he passeth on quietly with his burthen. The wicked mutter, they murmur and blaspheme when they are once touched; but the seruants of God, doe not onely take that patiently which is laid vpon them, but they reioyce that they are thought worthy to suffer. Be they neuer so much afflicted in body, the end of their affliction is alwaies ioy in the spirit. The wicked kick against the prick, the godly submit themselves to the yoke, knowing that they are stricken with a tender hand, that he which humbleth them, loueth them, and shall turne all things to their good. Yea, they take vp not onely their owne crosses, but also the griefes & sufferings of others vpon their backs, they are content to feele the smart euen of other mens stripes, to put their shoulders vnder the burthens of their brethren, to weepe for the sorrowes of other men as much as for their owne, when others are bound, to be as if they were in chaines with them. These are the sufferings of the Church of Christ, these are the crosses of his children. As for heretikes they haue no portion in this cup. Though they offer themselves vnto all kindes of torture, yet because they suffer not for the truth, but against the truth, they cannot looke for that rest which is promised to Gods afflicted when the Lord shall shew himselfe from heauen, accompanied with his mighty Angels. For it is not the crosse but the cause that makes a martyr. *Blessed are they that suffer for righteousness sake.* There is no cause why that irreligious crew should glory in their sufferings which fight for Antichrist, for heresy, for popery, for superstition, sedition, selfe wil & singularity: *Non ex passione certa est iustitia, sed ex iustitia passio gloriosa est,* saith S. *Augustin:* Our sufferings are no argument of our righteousness, but our righteousness an ornament vnto our sufferings.

13 To these afflictions whereof wee haue hitherto spoken,
the

2 Thes. 1.

Augu cont epi.

Parmen. lib. 1.

6 p 7.

the Church hath alwaies been subiect, from the beginning it hath been tossed and much troubled. *Abel* the image of the Church, was vnnaturally murdered by the bloody hand of his own brother. *Abraham* the father of our faith, with his familie a figure of the church, liued as a pilgrim, and they as strangers vpon earth. The Israelites were in Egypt tyrannized by *Pharao*, in the wildernes many waies chastised of the Lord, afterwards in continuall stormes, war & battle, before they could be placed in the land of Canaan: when they were come thither & had dwelt long there, in the end their Temple was spoiled, their people murdered, their cities razed, and they led captiue into strange countries. This was the lot of Gods church, the portion of his elect & chosen people in former times. In the last dayes, Christ himselfe was no sooner in the world, but he was by & by forced to saue his life by flight. There was no day no houre that passed ouer him without griefe, from the time of his birth, to that very moment wherein he yeilded vp the ghost. How it fared with his disciples after him, & after them with the churches which they had planted, it may appeare by the history partly of their acts, and partly of those times wherein *Nero*, *Traian*, *Domitian*, *Dioclesian*, and others of the like disposition liued. But no time so bloody and cruell, as since that Romane strumpet hath vsurped authoritie ouer Christ and his church. The church could hide it selfe in no corner of any kingdome in the whole world, but his tyranny found it out, to vex it, to persecute it, and to spoile it. What blood he hath shed, what murders he hath committed in these latter daies, England, Scotland, Flaunders and France can sufficiently record. By this it is euident to all mens eyes, how the Church in the midst of this wicked world is tossed like a ship vpon the Sea.

14 As the whole Church of Christ, so euery member that truly professeth him, is subiect vnto great tentation. If the ship be in danger, how can they bee without perill that are in it? As soone as we professe the name of Christ, the diuell stirreth vp his stormes and tempests of temptation, to make vs deny & forsake our profession: wherein his assaults be most fierce, in which respect the blessed Apostle doth call them fire. So it pleased God to chastise and keepe vnder euery sonne whom hee receiueth.

Affliction laid
vpon the ge-
nerall body of
the Church.

Vpon euery
particular
member.

And if we would be without affliction, then were we bastards and not children,

Vpon the
principall
members
specially.

15 It both the whole body and euery member thereof be thus deuoted vnto suffering, the chiefeſt members must looke to be in greateſt dangers. That which Christ told his disciples, must be verified in all their ſucceſſours, *The world shall hate them.* For why? they which hate to be reformed, cannot brooke to be reproofed: And we must needs rebuke the world of sinne. What misery ſocuer commeth to the Church, the Miniſter is alway the firſt that feeleth the ſmart of it. This we finde to haue been true in the Prophets, in the Apoſtles; and in others, that from time to time haue borne the roomes of ouerſeers in the Church. *Quem prophetarum non perſecuti ſunt*, ſaith Christ. What Prophet can be named which hath not been perſecuted? The time would not ſuffer me to make, but onely a bare rehearſall either of the ancient worthy guides of the Church, which haue been moſt cruelly entreated and murdered in former times, or of your owne Paſtors whom our late euill dayes haue ſeene taken from vs in moſt cruell ſort.

The cauſes
from whence
ſuch ſtormes
doe riſe as
trouble that
Church.

16 By this it is plaine, that the whole Church of Christ, and euery member of the ſame is ſubiect to tribulations, afflictions, and troubles, and the chiefeſt members moſt ſubiect. Let vs now conſider how and why this commeth to paſſe. The moſt neere and immediat cauſe of their trouble which are tossed vpon the ſea, is the riſing of windes, and the raging of the waters. This is manifeſt vnto ſenſe. They that goe downe to the ſea in ſhips, and vſe trafficke in great waters; doe ſee that when the ſtormie winde ariſeth & liſteth vp the waues, they which are in the ſhip mount vp to heauen and deſcend to the deepe, ſo that their ſoule melteth for trouble, they are tossed to & fro and ſtagger like a drunken man, & all their vnderſtanding is ſwallowed vp. Wherefore the bluſting winds and the ſtormie ſeaes were the ſenſible cauſe why the ſhip wherein Christ with his diſciples ſailed, was ſore tossed & greatly daungered. Now if we looke into the ſea of the world, we ſhall finde that all our grieve & vexation commeth from thoſe vnquiet motions which are raiſed by our ſpiritual & ghottly enemy, who neuer reſteth, but tumbleth to & fro, raiſing one tempeſtuous ſtorme in the ſea of another. What maner

then

then if the Church be troubled, or rather how can it be otherwise then troubled and sore assaulted, seeing Satan hath so many waies to molest it, and vseth as many as he hath? Sometimes he stirreth vp cruell and bloody persecution. If that will not serue, he vseth such winds as are somewhat more calme, but no whit lesse dangerous, the winds of diuision and contention, then which nothing doth sooner hazard the Church of Christ. A Kingdome being at vnity in it selfe, though it be small, yet may be strong: but diuided and distracted into factions, though it be mighty, how should it stand? This is a thing which I wish greatly that we did thoroughly consider. Hitherto (such is the mercy of almighty God) our enemies haue not preuailed against vs although they be many, and we but few; they strong, and we weake. But if a few lilly weake ones be miserably diuided, what may we looke for but ineuitable ruine? It is lamentable that the Gospell of peace should bring forth schisme. This is both slanderous, and vndoubtedly perillous to our profession. Vnto them whom Satan hath abused, as his instruments to worke this euill, I may speake in a manner as the Clarke of Ephesus did to the people, when they were in an vprore without cause. There is no idolatry, no inpiety maintained by the Lawes and orders of this Church. If *Demetrius* and the crafts men which are with him, haue any thing concerning other matters, there is authority, we haue courts, there are lawfull assemblies to heare, to discusse, and to determine them. When they refuse the peaceable meanes whereby strife may be ended, and will follow no course but that which breedeth confusion and raiseth tumults, may they not iustly be accused as clamorous troublers of the Church of God, for as much as there can be no iust and allowable reason alledged of these their troublesome and vnquiet dealings? Shall we be followers of men in contention, and that about friuolous and vain things, and leaue the walking after Christ in peace and loue? *Rom. 15.* Now the God of patience and consolation, grant that at the length we may be like minded one toward another, according to Christ Iesus, that with one mind and one mouth we may praise God euen the father of our Lord Iesus Christ.

17 Thus the Church as a ship is by outward persecution and inward contention as it were by stormes and tempests trou-

How the
storms which
trouble men
in particular
doe arise.

bled. The stormes which trouble the particular members of the Church, are our owne rebellious and disordered desires, which neuer suffer vs to enioy any long rest of minde. Some are troubled with one vnquietnesse, and some with another. Some cannot rest for the cares of the world, some swell with pride and vaine glory, some boile in rancor, enuy and malice, some fry in lust, some with anger. The best are secretly disturbed with that frō which the holy Apostle cryeth out, *Miserable man who shall deliuer me?* When these things haue so shaken vs, that our soules are thereby brused, then doth Satan raise the greatest storme of all other. He layeth our sinnes before our eyes, and perswadeth with vs, as he did with *Caine* and *Judas*, that our iniquity is greater then can be pardoned; our sores paine cure, our breaches such as are without hope of remedy. With this blast and puffe hee ouerthroweth many, and the deereest children of God are most subiect hercunto. It is therefore good to resist sinne betimes, lest when the conscience is therewith ouerburdened, if the diuel cast our sin before vs, together with the iudgement of God against sinne, we make shipwrack of our faith.

Our troubles
do grow when
the causes
that should
appease them
are asleepe.

18 Now when these troubles are not quieted by such causes as haue power to appease them, then are the causes (although not properly but figuratiuely) said to be a sleepe. So the Lord, when hee seeth his children to be afflicted, or suffereth the wicked for a time to goe vnpunished, till hee deliuer the one, and plague the other, is to our seeming as if he slept. And the grace of God in vs, whereby we withstand and resist that which fighteth against the spirit, may be said to wake as long as it worketh, & to sleepe then when it ceaseth working. When we sleepe naturally, our bodies are subiect to many dangers. *Holofernes* beeing asleepe, the weake hand of *Indith* was able to make him shorter by the head. *In corde christiano & tranquillitas erit & pax. sed quamdiu uigilat fides nostra: Si autem dormit fides nostra, periclitamur.* In a christian heart there shall be both tranquillitie and peace, but no longer then our faith is kept waking: if that fall asleepe, we are in danger, saith *S. Augustine*. For this cause *S. Paul* cryeth out so loude in the eares of men, *Awake thou that sleepest.* And to *Ti* thy, *Stirre up the gift of God which is in thee, but let it not sleepe*

Sphe. 5.
2 Tim. 1.

19 If the matter and gouvernour of the shippe, who sitteth at the helme, fall asleepe, the shippe cannot keepe her right course vnguided, but will fall vpon euery sand, rush vpon euery rocke, and so hazard whatsoeuer is in it. The boat of Christ is set ouer vnto two gouernours, the Magistrate and the Minister: it is dangerous if either of them be not watchfull. When such Kings ruled Israell as liued securely, tooke their ease, and cared not for the publike benefite, such as *Manasses* and *Ieroboam*, then was there great confusion in the Church and common wealth, God was not serued, idolatry euery where was committed. It is a great fault in Rulers and Iudges of the earth, when their eyes are not open to behold the disorderly dealings of the wicked, nor their eares to receiue the complaints of the poore, the fatherlesse, the widow, and them which suffer wrong. There was sometime a Sergeant that now resteth (I hope in peace) vwho when a poore man craued his aduise in a matter, and offered him no money, answered, *I heare thee, but I feele thee not*. This mans heart was awake vnto couetousnes, but vnto iudgement and iustice asleepe.

20 Ministers are termed by a speciall name of *Watchmen*, to shewe that they aboue all others, should beware of too much sleepe. *Sonne of man, I haue made thee a watchman vnto the house of Israel*, saith the Lord to his Prophet. Now, if the people take a man from amongst them, and make him their vvatchman, if when he seeth the sword come vpon the land he blow the trumpet & warne the people, then he that heareth the sound of the trumpet, and wil not be warned, if the sword come & take him away, his bloud shal be vpon his owne head. For hee heard the sound of the trumpet, and would not be admonished: therefore his bloud shall be vpon him; as contrariwise, he that receiueth warning, shall saue his life. But if the watchman see the sword come, & blow not the trumpet, & the people be not warned, if the sword come & take any man from amongst them, he is taken away for his iniquity, but his bloud will I require at the watchmans hand. Wherefore, there could not a greater plague happen to the people of God, then that wherof the prophet *Esay* maketh mention, *Their watchmen are all blind, they lie asleepe and delight in sleeping*. VVhilst the husbandmen slept, the euill

Sleepines to
be shaken of
by magistrates
By ministers.

Ezech. 3.

Esay 56.

man sowed his darnell, and went his way, and was not seene. Sleepe folke are the cause why the field of the Lord is ouergrown with weedes, his Church infected, with sinne and errour. When the Pastour sleepeth, the Wolfe deuoureth, sinne entereth and maketh hauocke.

It is good that
Christ should
leepe and we
be troubled.

Cant. 5.

Psal. 127.

He sendeth
his disciples
help in their
troubles.

Psal. 44.

21 But sith hee that keepeth Israell *will neither slumber nor sleepe*, it may be marueiled how that thing which hee keepeth can be subiect to so many stormes and tempests, which might be preuented if hee did not suffer himselfe or vs, or them whom hee hath set as watchmen ouer vs to fall asleepe. Whereunto I answere by the same distinction which the Spouse her selfe doth make in the song of Salomon, *I sleepe, but my heart waketh*. God suffereth vs, that is to say, our outward man to bee molested, troubled, vexed: vpon our flesh he seemeth many times to shut his eyes, although in truth the eyes of his fatherly prouidence be alwayes open euen vpon that, not permitting vs therein to be tried and tempted aboue our strength. But ouer our *hearts* we know by manifest experience, and are sure to finde that hee still keepeth a continuall watch. *The Lord will keep thee* (saith the Prophet) *from all euill, he will keep thy soule*. And although it be grieuous, yet is it meete and expedient, yea good and profitable for vs, that our hearts, our soules, our spirits being so surely and safely kept, God should sometimes winke at the troubles of our flesh, as if he saw them not.

22 The disciples in their great feare and danger went vnto Christ, and wakened him with their cries, *Helpe, we perishe*. Doe st thou see vs cast away, and not consider it? Of the like complaints of the people of God in the midst of their distresses, we reade in sundry places, especially of the Psalmes: *Vp why sleepest thou O Lord?* Awake, be not farre off for euer. Wherefore hidest thou thy face, and forgettest our miserie and our affliction? Our soule is beaten downe vnto the dust, our belly cleaueth vnto the ground, rise vp for our succour, and redeeme vs for thy mercies sake. These grones & cries be not powred out in vaine. Christ rebuketh the windes and seas: his seruants haue their wish, their requests are no sooner vttered then granted. If wee as good disciples of these disciples, doe in our troubles flie vnto Christ for aide, in his mercie he shall heare vs, and deliuer vs by
the

the strength of his mighty power. Hee cannot suffer vs to be tryed aboue that which we are able to beare. Be our sute neuer so desperate hee can helpe it. For nothing is impossible with God. Would you see some fit examples? The Israelites groned vnto him in *A gypt*, hee heard them and deliuered them from the tyrannie of *Pharaoh*. The young men in the furnace called vpon him and were preserued. The crie of Daniel stopped the mouthes of Lions, *Paul* and *Sylas* beeing in bonds prayed, and their chaines fell loose from them, the doores opened and gaue them passage. Although we be plunged neuer so low, although the flouds runne cleane ouer vs, in so much that wee seeme to our selues as it were past helpe and recouerie, yet we are not past helpe so long as we are not past desire to be holpen. The greatnes of our perill can be no stop to our deliuerance, because the power of our deliuerer is infinite. In deed wee see that men are altogether amazed, and in a manner bereft of wit and vnderstanding, when they feele themselves dangerously tossed to and fro. But doe wee not also see that when they cry vnto the Lord in their trouble, he bringeth them out of distresse, he turneth the storme to calme, so that the waues thereof are still? doe we not see how they passe through tribulations to the kingdom of heauen, and through stormie tempests are brought to the hauen where they would be? This the Lord doth, that we might confesse his louing kindnesse before him, and his wonderfull works before the sonnes of men. To him therefore, euen God the Father, God the Sonne, and God the holy Ghost, be all honour and glory for euer and euer, Amen.

A Sermon

A Sermon preached at Pauls Crosse.

I. PETER 4.

Verse 7. *The end of all things is at hand. Be ye therefore sober and watching in praier.*

8 *But aboue all things haue feruent loue among you: for loue couereth the multitude of sinnes.*

9 *Be ye harborous one towards another, without grudging.*

10 *Let every man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold graces of God.*

We must liue
as they that
in the ende
shall giue ac-
count how
they haue li-
ued.

1. Cor. 3.

1. Pet. 3.



THE Apostle S. Peter like a perfite worke-man, and a skilfull builder, first laieth a sure foundation, and then frameth and erecteth a good building thereupon. The foundation is Christ. *Another foundation no man can lay.* He is the rocke, the foundation; and we as *linely stones* must be framed thereupon, hewed and squared with the hammer and squyre of Gods word, that wee

may grow to be a spirituall house, an holy Priesthood, to offer vp vnto God through Iesus Christ spirituall and acceptable sacrifices, of piety, prayer, and thanksgiuing. Through Christ we are brought from darkenesse vnto light, that from hence-forth wee should walke as the children of that light wherein he hath placed vs; of a peruerse generation we are through him made an holy people, that wee should be *holy* as he is that hath called vs: we are redeemed, *not by gold and siluer*, but by the innocent blood of the immaculate Lambe, to serue him that *hath deliuered vs out of the hands of our enemies*, in holinesse and righteousness all the daies of our life: we are called to be the children of God, Citizens of the heauenly Ierusalem, and to bee fellow heires with Christ

Deut. 10.

1. Pet. 1.

Luk. 1.

Christ of that his eternall kingdome, that we should be obedient and louing children, trustie and dutifull Citizens, that we may be not onely called, but chosen, accepted, and admitted to inherite with Christ, the first begotten of God. What building we be, whether *gold or stubble*, what life we leade it wil one day appeare. Our conuersion will be called vnto an hard account. In that day we must stand before the tribunall seate of God, and render a reckoning, yea and receiue as we haue wrought in our bodies, good or bad. The Iudge is euen at hand, *Veniens veniet.* *Abac 2.* He wil come surely without faile, and without stay, *Hee standeth* *Apos. 3.* *before the doore.* This is the last houre, the trumpe is in a readinesse to be blowne to iudgement.

2 For (saith Peter) *the end of all things hangeth ouer vs.* In which words the Apostle doth both cōfort vs, & exhort vs. Such as are afflicted, oppressed with wrong, burdened with pouertie, vexed with sicknesse, slandered, persecuted, or hated of the vworld, heere they may receiue comfort. Your misery shall be but momentanie and short, your ioy shall be great and endlesse. *Lift vp your heads, for your redemption draweth nere.* The end of your affliction, together with the end of all thing is at hand. Againe, vpon these words a most necessary exhortation is inferred. Christ is comming in the clowdes, all flesh shall rise and reckon: hee onely that hath his lanipe burning shal enter in with the bridegroom: as we are found so shall we be taken and iudged. The end is at hand, be sober therefore and watch vnto prayer.

3 VWhereas the holy Scriptures doe make often mention of a double end, the one, wherein wee are to yeeld vp our mortall liues; the other, wherein Christ at his second coming shall finish the course of all this sinfull vworld: the Apostle, treating in this place of the latter, I shall at this present follow his footsteps, and speake of Christ his second coming to put an end to all things. For they which say, *Where is the promise of his cōming?* deceiue themselves. *He hath set a day* *2 Peter. 3.* *wherein he will iudge the world in iustice: hee is appointed Iudge of* *Act. 27.* *quick & dead.* The Angel of God beareth witnes of his cōming. *This Iesus which is taken vp into heauen, shall so come as yee haue* *Act 10* *seene him goe.* And Saint Iohn, as if hee beheld and saw him *Act. 1.* *comming,* *Apos. 1.*

comming, saith: *Behold, he commeth with cloudes, and every eye shall see him.*

4 But as his comming is most certaine, so the houre, day, moneth, yeere or time, is most vncertaine. *It is not for you to know the seasons and precise points of times which the Father hath appointed in his owne power. Of that day and houre no man knoweth, no not the very Angels of heauen, but my Father onely.* The day of the Lord will come stealing vpon vs, *as a theefe in the night.*

5 Now, as wee know not the day and time, so let vs bee assured that this comming of the Lord is neere. He is not slack as we doe count slacknesse. That it is at hand it may be probably gathered out of the Scriptures in diuerse places. The signes mentioned by Christ in the Gospell, which should be the fore-shewers of this terrible day are almost already all fulfilled. The prophecies of *Daniel* of the foure Monarchies, of the little horne, and of the times, weekes, and dayes, are manifestly come to passe. The defections or fallings away, which are spoken of in holy Scriptures, are also in great part accomplished. The Prouinces, the tenne kingdoms are fallen from the Romane Empire, and that wicked one hath wrought the mysterie of iniquitie. Againe, there hath beene in a manner, a generall falling from the Catholike faith: as the Apostle long before foretold vs: some vnto Mahomet, some vnto Antichrist his brother. Euen about one time Mahomet appeared, and the Pope swarued from the true faith of Christ, the one renouncing him in name, the other in deed; the one, quite blotting out the mention of Christ, and denying at all to professe him in word: the other, keeping his name, but robbing him of his office, and shutting him out of his right place; both falling from the faith. That defection also is come vpon vs which Saint Paul did prophesie of. *In the latter times men shall fall from the faith, giuing eare to deceiuing spirits, and doctrines of diuels.* And Saint Peter, *There shall come in the last dayes mockers, that walke after their owne lusts, and say, Where is the promise of his comming?* Thus heretikes and Atheists haue fallen from Christ, and Christian faith. Wee that professe CHRIST, and his Gospell, are also charged with a defection, a Schisme and a falling away. But
in

The time
thereof vn-
certaine.

Math. 1.

Math. 24.

1 Thess. 5.

The time
neer at hand,
as appeareth
by signes, but
how neere we
know not.

Math. 24.

Daniel 7.

2 Thess. 2.

1 Tim. 4.

2 Pet. 3.

in euery Apostasie two things must be considered, from whom and to whom this sliding is. Wee gladly grant that we are fallen away from the Bishoppe of Rome, who long agoe fell from CHRIST, we doe vitterly abandon his vsurped and proud authority, wee haue happily forsaken that Synagogue of Satan, that denne of theeues, that polluted Church, that simoniacall Temple, and we ioyfully confesse, that we haue no society or fellowship with his darkenisse. In our sermons wee preach Christ, and none else but him; we know nothing, we teach nothing, we beleue nothing, but Christ and him crucified. In our Sacraments wee shew forth the Lords death in no other sort then he himselfe hath done and commanded vs to doe. In our liues we worship the Lord alone, and in yeelding vp our soules, we flie for mercy only to the merits of CHRIST IESVS our mercifull Sauour. This is our Apostasie. Wee haue forsaken him that hath forsaken God, and whom God hath forsaken; we haue left that man of sinne, that rosecoloured harlot with whom the kings of the earth haue committed fornication, that triple crowned beaust, that double-sworded Tyrant, that thiefe and murderer, who hath robbed so many soules of saluation, and sucked so much innocent blood of Christian martyrs, that aduersarie vnto Christ, that pretended vicar, who hath displaced the person, not onely taking vpon him Christs roome and office, but also boasting himselfe as if he were a God, and bring content of his parasites so to be called. This wicked man of sinne is at length reuealed by the sincere preaching of the Gospell. *Daniell* in his prophesies, *Paul* in his Epistles, and *Iohn* in his Reuelations, haue most liuely described and pointed him forth euen as it were with the finger. Yea, through his pride and ambition, his vsurping authority and worldly rule, his tyranny and persecuting of Christ in his members, hee hath sufficiently reuealed and detected himselfe, if none had done it for him.

6 This wicked man the Lord shall destroy with the breath of his mouth, and then shall be the ende. The blasphemie of Gods name hath made him already stagger: he hath caught such a crampe, that hee beginneth now to halt; his long and farre reaching arme is maruellously shortned: his coffers are waxen leaner: The destruction of Antichrist.

leaner : his falshood is espied ; many Princes refuse to tast any more of his poisoned cuppe : he is fallen from being the head, and come almost to be the taile : he was too cruell and too violent to continue. There is no counsell nor power against the Lord. And that as all men, so especially he hath felt. It is too hard for him to kicke against the spurre, to fight against the Lord of Hosts. Seeing therefore that this man of sinne is not onely reuealed, but in a manner ouerthrowne too, doubtlesse the Lord is comming, and the end of all things draweth neere. *Iniquity* (saith our Sauour) *shall abound, and charity shall waxe cold*, the Gospell shall be preached in the whole world, and then an end. Iniquity doth abound : for as the Prophet saith ; *There is no truth, there is no pittie, there is no knowledge of God in the earth. Slandring, lying, murdering, stealing, and whoring, haue overflowed the world.* Charity is frozen vp and become cold as ice. These latter daies haue bred and brought out swarmes of such as loue themselues : but neither God nor their neighbours. Gods word neuer sounded more shrill, neuer was preached more sincerely then at this day. It is not bound or shut vp in straights, it hath free and large passage. Iniquity thus flowing, charity thus ebbing, and Gods Gospell thus sounding throughout the world, I may conclude with S. Peter. *The end is neere at hand,*

The duties
towards God
which S. Peter
inferreth
vpon this doctrine.

7 This comming of Christ will be a ioyfull day for Gods children, they shall lift vp their heads ; but to Antichrist, to the enemies of Gods Gospell, to the workers of iniquity, it will bee a day of wrath, indignation, and all affliction. But they put farre from them the remembrance thereof, they set it aloofe, and goe still forward, heaping vp riches, though they know not how soone they shall depart from them : building, though they know not for what inhabitant, purchasing, though they know not who shall inherit, decking, feeding, pampering themselues, though they know not whether the next, or this night, the next, or this moment their soule shall be taken from them. The world is towards an end. *Loue not the world therefore, neither the things that are in the world, but be ye sober and watching in praier, and aboue all things haue feruent loue amongst you.* This is S. Peters exhortation in this place : wherein wee learne our duty towards God, and our duty towards our neighbour. Towards God : *be sober,*

1 Iohn 3.

ber, watch, and pray : towards our neighbour haue feruent charity.

8 There is an inward and an outward sobriety : inward so- Inward sobriety, as *Origen* defineth, is that whereby we keepe our affecti- briety. ons and desires within lists, that no man take more vpon him then is meet, but euery one according to the measure of his degree : Which definition that father seemeth to haue drawne out of the words of *S. Paul*. *Let no man be more wise then behooneth him, but let euery man be soberly minded.* *Rom. 12.* Angels hauing too lofty a conceit of themselves, were not able to keepe their first estate. Our first parents for passing the limits of sobriety, lost the godly possession which God had giuen into their hands. Through an vnsober desire of knowing all things, they knew too soone their owne misery. This hawtinesse of heart set *Absolon* so farre besides himselfe, that neither force of nature, feare of God, nor shame of men and the world, could with-hold him from traitorous attempting to teare the crowne from his fathers head. It is strange to see how *Herod* was swollen with the arrogant overweening and proud conceit of his owne eloquence. His strange blasphemous pride had a strange and fearefull punishment. *Nabuchodonozor* through his affection being not content to be the highest amongst men, was made the vilest among beasts. These are vgly patternes of monitrous minds, voide of that sobriety which was in *Paul*, who, although God had exalted him to the third Heauen, and there shewed him more then a man might conceiue : thought neuertheless modestly and meekely of himselfe. *I am the least of the Apostles, not worthy to be called an Apostle.* *1 Cor. 13.* The like affection was in Saint *Peter*, it caused him to loath himselfe at the sight of the Maicesty of the Sonne of God : *Depart from mee (saith hee) I am a sinnefull man.* *Luke 5.* It was in that Centurion which thought himselfe vnworthy to open a doore vnto Christ Iesus. It was in the Publican that durst not cast so much as an eye vp to Heauen. Such againe passe the bounds of this sobriety, as seeke after needlesse things, neglecting necessary. The Philosopher that gazed vpon the Skies, heeding not the pit that was vnder his feete, was deservedly laughed to scorne by a girle. Wee are all tainted with this fault, whereby it cometh to passe, that we waste (saith *Seneca*) a great part of

of our life in doing nothing, a greater in doing euill, the greatest of all in meddling with those things which are not for vs. They that in matters of religion will know more then God hath reuealed, thinke not soberly, but arrogantly of themselves. Woe be to them which are wise in their owne eyes, they are foolish in the sight of God. The root of this vice is a false perswasion which we haue taken that we can stand of our selues. Wherefore the Apostle putteth vs in remembrance of our danger, vnlesse we be supported by other mans strength, then by our owne feeble faith. *I would not brethren that ye should be ignorant of this secret, lest you should be arrogant in your selues.* We beare not vp our selues, God doth beare vp all, and each man is or should be a stay to beare vp others. We are all members of one body, and we know we haue need one of another. The hand cannot want the helpe of the toe, though the least and lowest member. Man alone were a miserable creature, he could neither cloath, nor feed, nor defend himselfe from violence. The wisest man oftentimes needeth counsell. Who was more wise then *Moses*? yet *Moses* knew he needed the aduise of others, and therefore occasion seruing, disdained it not. *Rebecca* saw more then *Isaac* in things neerely concerning their children *Esa* and *Iacob*: *Sara* more then *Abraham* in the mother of *Ismaell*. *Naaman* followed the counsell euen of his seruants, and it did not repent him so to haue done.

Rom. II.

Outward sobriety in diet.

9 Now as this inward sobriety of mind and iudgement is required: so are we exhorted likewise to an outward sobriety, which consisteth in diet, in apparell, in gesture, and in speech. Be sober in diet, Nature is contented with a little: but where sobriety wanteth, nothing is enough. The body must haue sufficient least it faint in the midst of necessary dueties: but beware of gluttony and drunkenesse. And Christ saith; take yee heed, ouer-load not your hearts with these burthens of excess. Be not drunken with wine. These lessons are fit for *England* where ancient sobriety hath giuen place to superfluity; where many such rich men are as fare daintily day by day. God grant their ende be not like his, who riotously wasting here the creatures of God, wanted after a droppe of water when hee would gladly haue had it. *Iohn Baptist* was content with a simple diet,

Christ

Christ with very slender fare, but there are of vs I feare me, whose God is their belly, and whose felicitie is meat and drink. Our excess this way is inrollerable and abhominable; wee striue to equal almost *Vstellus*, who had serued vnto him at one feast 2000 fishes, & 7000 birds; & *Heliogabalus* that moniter of the world, who at one supper was serued with 600 Ostriches. There is no bird that flieth, no fish that swimmeth, no beast that moueth, which is not buried in our bellies. This excess is an enemy both to wealth & health; it hath cut off much houskeeping, & broght many men to extreame beggery: and as many great diseases are cured by abstinence, so fulnesse hath been the cause of sundry strange & vnwonted sicknesses. *Aurelian* the Emperour, did neuer send for Physitian in time of his sicknes, but cured himselfe onely by thin diet. And as immoderate feeding doth much hurt to the body, so it is more noisome to the mind. For as the ground if it receiue too much raine, is not watered, but drowned, & turneth into mire, which is neither fit for tillage nor for yeelding of fruite: so our flesh ouer-watered with wine, is not fit to admit the spirituall plough, or to bring forth the celestially frutes of righteousnesse. The herbes that growe about it, will be lothsome and stinking weedes, as brawling, chiding, blasphemie, slander, periurie, hatred, manslaughter, and such like bad works of drunkennesse and darknesse. Are not these vsauory frutes enough to make vs abhorre the tree? A drunken body is not a man, but a swine. fit for diuels to enter into For these siones are against nature, which being moderately refreshed, is satisfied, being stuffed, is hurt, violated and deformed: God hath giuen vs his creatures soberly to vse, and not so shamefully to abuse: wee should if we did well, feed the body to serue & not to rule, to obey, & not to lead the spirit. *I chastise my body* (saith *S. Paul*) *and bring it into seruitude*. Is it not perillous trow you, to pamper and make strong our aduersary, or haue we a greater or stronger enemy than our rebellious flesh? Full bellied drunkards are no better then traytors in this spirituall warre. *Gedeon*, a figure of *Christ*, would no other souldiers to fight against the Midianites, but such as stood & took vp water in their hand, & lickt it out, of such there were but 300 in nūber, the rest that were afraid, or lay down to drink their fill, he sent away, they were not for his purpose.

Such filled bellies were not fit to serue God, nor able to fight against the Madianites, Satan, and sinne, Gods and Gods peoples enemies. The Israelites lusted after quailles, but to their own confusion. *Esaü* for his belly sake sold his birthright and inheritance. Beware their examples. *Lucullus* a Romane, had a seruant alwaies at his elbow, to pull him by the sleeue at such times as he poured in too fast. But we haue the blessed Apostle of Christ the seruant of God, to put vs in minde of sobrietie in diet. Not in diet onely, but also in attire.

Sobrietie in
attire.
Ecclesiast. 19.

IO *A mans apparrell, laughster and gate, doth shew his nature.* In apparrell this is to be obserued, that auoiding vanity & pride therein, euery man weare according to his calling. *Iohn Baptist* ware a rough coat of camels haire; but *Salomon* vsed rich & glorious apparrell, & yet both vsed that which did becom thē. There is no more holines in a Friers coule, than in a shepherds cloake: Yet that is comely in one, which is not seemly in another. *Saint Paul* is very earnest with women, and requireth them to goe in sober apparrell, decking themselues with shamefastnes and modestie, *not with broidered haire, or with gold, or pearles, or sumptuous attire,* but as becommeth women that professe the feare of God. And *S. Peter* telleth them, that their godly mother *Sara* went soberly apparrelled. *Sara* was a good woman, a rich woman, & a noble woman, such as follow her footsteps need not be ashamed. Yet do I not condemne all other apparrell: yea euen such apparrell as is cosly and gorgious, may be fit for some states and personages. I doe not doubt but that *Hester* and *Iudith* did weare gold, and were gorgeiously decked. But if *Paul* and *Peter* did liue in our daies, they would not spare the vanitie of our women, much lesse of our men. The vaine and monstrous apparrell of all other countries and nations, England hath scraped together, & in a brauery put it on, the estimation whereof is this: A light wauering minde, matched with a vaine proud heart, desireth a light, vaine, strange, proude, and monstrous apparrell, to couer & clad it withall. But sobrietie is content with that which is seemly. Be sober in your apparrell.

1 Tim. 2.

Sobrietie in
speech and
gesture.

11 Be yee sober also in your speech and gesture. Be slowe to speake, and when you speake let your words be so seasoned, that they may be wholesome, and not offensive to the hearer. Let no
lewd

lewd speech proceed from your mouthes. A mans speech and gesture will bewray his thoughts. The talke of a foole is vnfauorie altogether, and his gesture yncomely: but a wise mans vnderstanding is seene euen in his lookes, A foole exalteth his voice in laughter; but the man that is soberly minded wil scarcely smile to himselfe. He that is guiltlesse hideth not his face, but the murderers head is in his bosome. Our outward actions are liuely tokens of our inward disposition from which they proceede. Wherefore it greatly behoueth all estates and conditions of men, both inwardly in minde, and outwardly in diet, attire, speech and gesture, to be sober.

12 With sobrietic S. Peter ioyneth watchfulnesse. *Be sober and watching.* I will not here recite vnto you the manifold kinds of watching, whereof the Scriptures make mention, but rather note a few vnto you most necessary, & such as the Apostle chiefly meaneth, Before we can watch, we must be wakened. Wherefore he saith, *Awake thou that sleepest, and stand up from the dead, and Christ shal giue thee light.* Hee speaketh not of naturall sleeping, but of a sleep which is in death. He that liues in pleasures, is dead being aliue, & they that wake vnto sin, are asleep vnto righteousness. All such as live in error, & lie in sin, are but dead men in the sight of God. *Arise,* saith, that seuen houres of sleep suffice naturally the body. Let it suffice the soules of men to haue slept in the lap of Antichrist 700. yeeres, and to haue been rocked so long in the cradle of that deadly error. It is now high time to awake, and arise from the dreams of popery, for they are not sickly, but deadly. At the length, let Christ shine vnto thee: the light of his Gospel, if thou embrace it, will driue away the dark cloudes of error and ignorance. Awake I say at the sound of Gods word, from thy former superstition, and at length embrace the truth, which will be as a lanterne, nay as a bright shining star to guide thee vnto Christ. S. Paul speaketh to the elect of God, vwho doubtlesse will at length awake. As for the reprobate, they still shall sleepe on in their errors and finnes, vnto their eternal death and confusion. But *arise Ierusalem and be thou enlightened:* arise Ierusalem from death to life, from error to truth, from darkness to light, from Antichrist to Christ, who by his holy Spirit will illuminate thee, that thou maiest know God the Father, and

Awaking out of error, superstition and sinne.

Eph. 5.

Esay 60.

him whom he hath sent Iesus Christ, and that is the only way to euerlasting life. *Plinie* reprouing our drowlines, saith: that sleepe doth steale away the halfe of our life. But this sleepe whereof wee speake, stealeth away the whole life of the greatest part of men. *Dauid* himselfe lay slumbering in the filthy sleepe of whoredome a whole yeere at the least, and could not awake vntill *Nathan* blew in his eare and stirred him. But *Dauids* sleepe was but a nap in comparison of such as are so hard and fast asleepe, that they will neuer stir, vntill fire out of heauen flee about their eares to waken them. So were the Sodomites wakened and consumed. Awake therefore, and when ye are wakened then watch.

Watching
that we our
selues be not
deceiued by
false teachers.

13 Watch that ye be not deceiued by false Prophets, who watch to deceiue you, and teach otherwise than Christ hath taught. The diuell is a subtile perswader of men, hee is a lying spirit in the mouth of his Prophets: his ministers and workmen are craftie companions, such as creepe into houses, and leade away the simple as captiues with them. A man of a watchfull eye shall know these Wolues by two properties. Firrst, they are rauenous, cruell, bloody, they will persecute and kill, they will be as *Caine*, and not as *Abel*, as *Ismael* and not as *Isaak*, as *Esan* and not as *Iacob*, as *Phirao* and not as *Moses*, as *Caiaphas* and not as *Peter*. The second note is, that which *Chrysostome* mentioneth, *Who so in blasphemie yellerh and howlath with a foule and open mouth against the truteth, hee is a Wolfe*. Such they were of whom the Prophet speaketh in the Psalme, saying: *They set their mouth against heauen*.

Chrysost.

Psalm. 73.

Watching
that others be
not deceiued.

14 All must watch, that they be not themselves deceiued by these deceitfull Wolues when they put on sheepes clothing. But God giueth charge to such as be the Pastors of his people, to be watchfull also ouer others: not only carefully to feede them as his flocke deerely redeemed, in good and wholsome pastures, but also to driue and chase away the Wolues, least Gods sheepe be deuoured by them. And this Pastorall office doth not onely pertaine vnto Priests and Preachers, but also vnto Princes and temporall gouernours: whom God hath placed in authority to that end that they should promote his glory. For the which cause God calleth *Cyrus* the King, his shepheard. *Vigilate, watch the Wolfe to driue him away, watch the flocke to feed it*

Esa. 44.

15 Let euery one be watchfull ouer his life, that his conuer- Watching ouer our liues.
 sation be according to his profession. If wee walke disorderly, we shall not walke alone, our example will draw others after it, and their sinnes we shall answere for. Lucifer fell not alone, hee drew company from heauen with him. *Ieroboam* being sinfull made Israel to sinne. And he is burnt in the hand with that marke of horreur, for a warning to all succeeding ages. *Ieroboam the sonne of Nebat that made Israel to sinne.* Let vs beware that wee play not *Simeon* and *Leui*. and so make our father *Iacob* to be loathed of the Cananites. We profess Christ and true Christianity. Let vs not through our lewd life be a slander to our Saviour, and a shame to his Gospel. Watch therefore. But because as *S. Paul* saith, neither planting nor watering will helpe, except God himselfe *do giue increase*: because our watching as the Prophet witnesseth is in vaine, neither can sobriety and heedfulnesse serue to keepe a citie, *except the Lord himselfe doe keepe it*: let vs craue helpe at Gods mercifull hands, and let vs pray as well as watch. Praying.
 When *S. Paul* hath armed Gods souldier, hee biddeth him pray. 1 Cor. 3.
 Man be hee neuer so well appointed for defence, neuer so strong and perfit, cannot stand without Gods strength. He that looketh but a little into the world, shall espie iust cause to moue vs to prayer, if any men, now, if euer. The great diuell in these our later dayes is let loose. Antichrist rageth and seeketh our confusion. Psal. 126.
 The wicked glistering world maruelously deceiueth and bewitcheth. The flesh raigneth and beareth swinge. The spirit is faint, sin ouerfloweth: Christ is comming in the clouds to call vs vnto iudgement. Therefore be ye sober, watch and pray. Pray I say, not in shew, but in deede; not in appearance, but from the heart; not for fashion, but in earnest. Babble not in words like hypocrites, but powre out thy heart before God as did *Hanna*. And God grant, for his Christ our Iesus sake, that in faith and loue we may lift vp pure hands, sincere affections, and harty grones vnto our Lord, that wee may ouercome our many and dreadfull enemies, purchase pardon, and glorifie God. Let vs with *Dauid* with whom we haue sinned pray for mercy. Let vs with the disciples of Christ, with whom we haue wauered, pray for the increase of our faith, because the end of all things is now at hand.

16 It followeth, *Haue seruent charity amongst your selues.* This concerneth our duty towards men, as the other did towards

The dutie to-
wards men,
which S. Peter
inferreth vpon
his doctrine
concerning
the end of all
things: haue
feruent chari-
tie.

God: All our dutie towards our neighbour consisteth in loue. *Hee that loueth another hath fulfilled the law.* Iohn the beloued discipule of Christ, was the Preacher of loue, it was euer in his mouth as it is in his writings: in so much that lying vpon his death bed, his disciples requesting to haue one lesson from him before his departure, hee was able to deuise no one thing more needfull to be spoken of, then this which hee had often said, *Loue one another my little children.* Peter would haue our loue to be earnest and hot. Euery one loueth himselfe very vehemently, but our loue towards others is very cold and chill. Our loue for the most part this way is in word and in phrase, but not in deede and in truth. This world is double harted, dissembling is made a trade to liue by. There be many Labans but few Iacobs. Many that salute and say *Aue*, but their next word is *Apprehendite*. If Christ came now, hee were like to finde little faith, but lesse charity: yet without charity all that we doe is vaine: yea it is very sinne. Let vs therefore loue as God hath loued vs, he loued vs not slenderly, when hee tooke so bitter a death for vs. A God for his enemies. See therefore that ye haue vehement, sincere and hearty loue among your selues: not contenting your selues barely to haue it in shew, vnlesse yee shew it by these effects, which S. Peter in this place setteth downe. Vehement loue here spoken of, is described by these properties. First, it couereth the multitude of sins. Secondly, it causeth vs to be giuen to hospitality. Thirdly, it will not suffer men to hide those graces which they haue receiued at Gods hands, but is a cause of bestowing the same to the vse and benefit of their brethren.

Charitie hideth finnes,

17 It is not our charity that can couer our sins from the sight of God. Christ is the propitiation for our finnes. *It is I that blot out your iniquities,* (saith the Lord.) But as Gods loue to vs ward couereth our finnes, so ours towards our brethren doeth couer theirs. If God loue vs, his mercie is as a cloke that hideth all our shame, he seeth no blemish or deformity in vs. If wee loue our brethren, our charity is as a vaile before our eies: we behold not their faults. Although they be great, we doe not way them; although many, we reckon them not. For charity couereth euen the multitude of finnes. The eye of the charitable man is alwaies viewing his owne wounds, & for the scarres of other men, hee seeth

seeth them not. His hand is alwaies occupied not in picking out mores from other mens eyes, but in drawing out beames from his owne. *S. Augustine* to shew the great dislike he had of such as vncharitably delighted to vnfold other mens faults, wrote these verses ouer his table.

*Quisquis amat dictis absentum rodere vitam,
Hanc mensam vetitam non erit esse sibi.*

*Posidonius
vita August.*

Who so loueth to gnaw vpon men in their absence,

Let him know that this table doth not like his presence.

18 The next fruit of loue is hospitality. *Be harbours one to-ward another without grudging.* *S. Paul* is of the same iudgment. For hauing vsed this exhortation, *Let brotherly loue continue*, hee immediatly addeth: *Be not forgetfull to lodge strangers.* Hospitality hath respect vnto all men, but chiefly to strangers, namely such as are of the household of faith, and are driuen out of their Country for the profession of Christs Gospel. Such are chiefly to be relieued. Of such especially it is written and provided for in the law. *The stranger that dwelleth with you shall be as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.* God hath offered vs at this time great occasion, to shew forth our charity: many of Gods good children are strangers in England. Let vs not omit this good occasion to doe good. *Abraham* and *Lot* were liberall towards strangers, and when they supposed to haue receiued men, they receiued Angels to their great benefit. But we no doubt in receiuing these strangers which wander from place to place, being cast out of their Countries for confessing and professing Christ, receiue not Angels, but the Lord of Angels. *Hee that receiueth you, receiweth me.* In doing good to strangers, we doe good also to our selues, for great shall be the benefit when Christ shall say, *I was a stranger and ye harboured me.* As great the curse to them to whom it shal be said, *I was harbourlesse, and ye did not lodge me.* *S. Peter* would haue vs giuen to hospitality without murmuring, and with kindnesse entertaine strangers. For in shewing of beneuolence, there are three speciall vertues, which if they be wanting, our benefits loose their grace and goodnesse. The first is willingnesse: *God doth loue a cheerefull giuer.* The second is bountifulnesse: *For he that soweth sparingly shall*

*Charitie is
prone vnto
hospitality.
Heb. 13.*

Matth. 25.

shall reape sparingly. The third is singlenesse of heart: for it we giue vaine-gloriously to be seene of men, wee loose our reward at Gods hands, as by murmuring wee deserue no thanks of men.

Enemies to
hospitality.

1. Sam. 25.

19 There be two grand enemies of hospitality. The one is couetousnesse, the other profusenesse. Niggardlinesse would not suffer *Nabal* that rich carle to bestow a piece of bread to relieue the necessity of *Dauid* a King: *Shall I take my bread and my water and the flesh of my beasts that I haue killed for my shearers, and giue it to men whom I know not, either who, or whence they are?* Others with the prodigall sonne waste that vnthriftily wherewith they should relieue the poore and comfort strangers. Some of them being eaten vp as they say with three H. H. H. Horses, Hawkes, and Harlots. Some with vaine apparell: casting away as much vpon a garment, as would almost ransom a King. Some with building, some with banquetting, some by one meane, and some by another: whereby it is come to passe that hospitality it selfe is waxen a stranger and needeth harbour. we haue shut it quite and cleane cut of doores. ~~that is not to be taken in~~

Charity communicates
euery grace
and gift of
God vnto o-
thers.
1. Jam. 1:

20 The last fruite of hearty loue is the good bestowing of our graces and gifts to the benefit of others. *Let euery man as he hath receiued a gift, minister the same one to another as good disposers of the manifold graces of God.* The gifts that we haue which be good they be of God: for *euery good gift commeth downe from the father of lights.* And these gifts wee receiue to bestow vpon others, as good stewards of the Lord. *S. Peter* doth seeme chiefly as it were to point vnto two sorts of high and principall stewards, at whose hands an especiall reckoning of the graces of God will be required: the Magistrate and the Minister. For God leadeth his people like sheepe by the hand of *Moses* and *Aaron*, whose gifts are the sword and the word: whereof the one may not be borne in vaine, but drawne to the punishment of euill doers, and to the aduancement of them that doe well, the other is to be preached in season and out of season, to the confirmation of the truth, the refutation of errour, the exhortation to vertue, the dissuasion from vice, that the man of God may be perfectly enabled to euery good worke. Howbeit as Magistrates and Ministers are principally meant in this exhortation, so are all sexes
and

and sorts of people called vpon. For we shall all giue an account of our stewardship, we must all make a reckoning of the talents we haue receiued, be they five, two, or one. No man is borne nor brought vp to himselfe, but to the benefit and behoofe of another, and as stones in one building, or members in one body, so is euery man interestted and inuested in the possession each one of another, to the end no man should seek his owne things, but the things that make for the profiting of another. Which one lesson amongst many, if once we would heare to learne it, and learne to remember it, and remember to follow it, and follow to continue and perseuer in it, we should not onely declare our selues to be good dispensers of the manifold gifts and graces of God, but heare also that blessed voice, *Euge serue bone & fidelis*, Come my good and faithfull seruant, I haue set thee ouer a few smal things, I will henceforth place thee ouer more and greater, come and enter into thy Masters ioy: whereunto he bring vs that so dearely bought it for vs, euen Iesus the price of our redemption, to whom with the father and the holy Ghost, a trinity in vnrity, be rendered all thanks, and all glory giuen from this time forth and for euer more. Amen.

A Sermon preached at Pauls Crosse, at what
time a maine treason was
discouered.

PSALME 4. 5.

Offer the Sacrifices of righteousnesse.

THE occasion why the Princely Prophet wrote this Psalme, is the great distresse whereunto hee was brought by the monstrous and vnnatural rebellion which his ambitious Sonne *Ab- solon* raised against him. This forced him to fly vnto GOD for aide; and by earnest and hearty prayer to seeke helpe from Heauen. The summe and substance of the
The occasion
and parts of
the Psalme.

Psalme

Psalme consisteth in these points. First he crieth vnto God for deliuerance from this wicked conspiracy, *Hear me when I call O God of my righteousness, thou hast set me at liberty when I was in distresse, haue mercy vpon me and hearken vnto my prayer.* Secondly he reproveth the wicked enterprize of his foes, and there withall moueth them to repentance. *O yee sonnes of men how long will yee turne my glory into shame, louing vanity and seeking lies? For bee yee sure that the Lord hath chosen to himselfe a godly man, the Lord will heare when I call vnto him: tremble, and sinne not, examine your owne heart vpon your bed, and be still, offer the sacrifice of righteousness, and trust in the Lord.* Thirdly, as one assured of present helpe, hee turneth his talke againe vnto God, and reioyceth in the sweete and comfortable feeling of his grace, saying: *Many say who will shew vs any good: but Lord lift vp the light of thy countenance vpon vs, thou hast giuen mee more ioy of heart, then they haue had when their wheate and their wine did abound, I will lay me downe, and also sleepe in peace: for thou Lord onely makest me dwell in safety.*

The Prophet
allegeeth his
innocency &
righteousnes,

2 The Prophet in calling vpon the name of God, maketh mention of his owne innocency, *Hear me when I call O God of my righteousness.* Not that he thought himselfe so iust and righteous that God could not charge him with any sinne, for so no man can try his cause and stand in iudgement with God, which thing he also confesseth, saying in another place; *Enter not into iudgement with thy seruants, for in thy sight shall no flesh liuing bee iustified.* For one duty scarce performed, he is able to charge vs with a thousand omitted; nay, we cannot alleage him one for a thousand, why then doth the Prophet speake of innocency? Why doth he vse this phrase of speech? *Hear mee O God of my righteousness?* Surely he knew that God is a mercifull defender of them whom the world doth vnderstandly hate and persecute. And in respect of his enemies, for any cause which they had so to conspire and rebell against him, hee might iustly and truely euen in the sight of God protest himselfe to be innocent. He was a mercifull and a iust Prince, neuer offering wrong to any, his rebellious sonne he had sundry times spared, but neuer offended, he neuer greued his wicked counsellor *Achitophel*, neither yet the raging people which vnnaturally opposed themselves

selues against him. In respect hereof he alleageth his righteousness and innocency, his heart being a witness vnto him that towards them hee had euer shewed himselfe milde and mercifull.

3 The Prophet hauing thus professed his vprightnesse, vrgeth and prouoketh God to take the defence of his cause now, as at all times he had heretofore protected him, *Thou hast set me at liberty when I was in distress.* David passed through many troubles, but God deliuered him out of all. Hee strengthened him against that huge and monstrous Philistine, farre beyond the reason or expectation of man. For if ye compare a youngling with one of perfect age, a simple shepheard with a souldier exercised in feats of armes, one of small stature, with a vast giant, a naked man with one most strongly armed, the combat could not choose but seeme in all points very vnequall, in so much that the Philistine plainly contemned him. But God fought for him, and gaue him the victory. Besides this, he deliuered him also from the fraud and trechery of wicked *Doug*, from the treason of the men of *Caila* and *Ziph*, which laboured to giue him into his enemies hands. God deliuered him from *Achis* King of *Geth*, where he was in great danger. How often, and by what miraculous meanes he saued him out of the hands of *Saul*, the Histories doe manifestly and plainly shew. Therefore he putterh God in remembrance of this his wonted mercy. God is well pleased when his benefits are well remembered. Vpon this experience of Gods former mercies, hee conceiueth great confidence and sure hope, that his protector would not leaue him now in the briers, that the God of whose mercy he had so often tasted, seeing that his cause was iust, would not now leaue him as a pray to his enemies, neither suffer them to trample ouer him.

Hee maketh mention of Gods wonted mercies towards him,

4 Thus we see that the security of Princes doth not rest vpon their power be they neuer so strongly garded, but vpon their innocency; we see from whence they ought in their troubles to looke for succour; we see by what meanes they may assure themselves of helpe from heauen. In the second part of the Psalm the Prophet reporteth the rebellion of his foes, and withall moueth them to repentance. He reproveth them especially for two causes: first for that they laboured to displace the Prince, whom
God

He reproveth those which conspired against him.

God had set ouer them, wherein the ignominy which they did vnto him was not so great as the iniury which they offered vnto God.

What kind of
ment they were
which conspi-
red.

5 The contriuers therof were not men of meane calling but of high place and great authority: and therefore they are not called the sonnes of *Adam* but the sonnes of *Man*, *filij viri*, noble personages. Conspiracies are not wont to be bread in the heads of the meaneest sort: which thing the Prophet noteth in the second Psalme, *The Princes* are assembled together in counsell against the Lord, and against his Christ. *Mary* the very sister of *Moses* a woman of place, and countenance deuised a plot to displace her brother. *Moses* spared her because she was his sister, but God plagued her because she was a rebel, and cast vpon her a most foule disease. *Corab* *Dathan* and *Abiram* which conspired also against *Moses* were not the meaneest men in their tribe. *Ieroboam* a man of great might conspired against *Salomon* and openly rebelled against *Roboam*. The kings sonne *Absolon*, the great wise counsellor *Achitophel* rose vp against their lawful Soueraigne and armed the people against him. If I should enter into prophane histories and recite vnto yon the authours and contriuers of ciuill seditions from time to time, it would appeare that they were for the most part *filij viri*. It is sometime otherwise. For we read that simple men, that men whose names are not spoken of without some speciall note of extreame basenesse, haue notwithstanding stirred vp dangerous tumults. But such are either set on by other of greater calling, or else as heedlesse men they soone vanish and come to nothing. But if potent and mighty persons attempt the overthrow of a state, except they bee discovered and cut of at the first they ouerwhelme all like a maine sea. God therefore commanded *Moses* especially to punish the Princes of the people, as the chiefe authours of all euill. Take all the *heads* of the people, hang *them* vp before the Lord. It is not safe to thinke of mercy when the mighty haue determined to cast downe them whom God hath set vp, to displace whom he hath settled, to bring into ignominy whom hee hath aduanced to the seat of honour.

Num. 25:

6 The continuance of these wicked ones in their traiterous purpose sheweth both their cankered & incorrigible malice, and also

also the patience and long suffering of that good King. Wherefore he saith, O ye ſonnes of man, *How long?* Such malices they conceiued, ſuch deſire they had to aduance themſelues, ſo greedie they were of gouernment & to beare the whole ſwing, that they ceaſed not, they gaue not ouer. Men eaſily ſtay themſelues from proceeding in good things, but hardly are drawne from performing euill. This propertie the Lord did note in them which ſought to make themſelues famous by building a tower as high as heauen. Behold ſaith the Lord, this they beginne to doe, neither can they now be ſtopped from whatſoeuer they haue imagined to bring to paſſe. But God defeated that purpoſe by deuiding their language. Such as loue to clime aloft, to build in the ſkies, to make their dwelling place amongſt the ſtarres, will neuer ſtay till God caſt them downe.

7 Ye ſonnes of man, *How long?* This rebellion roſe not vpon a ſudden rage, it was with much conſultation firſt contriued, and ſo continued from time to time. After *Absolon* had imbrued his hands in bloud, after hee had cowardly ſlaine his brother, after his heart was inured with ſo great and grieuous finnes, hee ſtaied at nothing, but went on adding bloud vnto bloud. If moderate ſeueritie could haue bettered him, hee was driuen out from his fathers preſence; if vnſpeakable clemencie could haue cauſed him to relent, his murder was pardoned, hee called home, & receiued into fauour. But his cankered hart could neuer be ſcoured. It is true which the wiſeman ſaith, *There is no truſting of a new reconciled enemy.* Being now in fauor in the court, he ſought all meanes to wreak his wrath, and by conſpiracie to compaſſe the kingdom. Firſt he labored to win the fauor of the people, he was gentle & humble to euery one, ſo courteous that he kiſſed them, he lamented that they were not well entreated, that their cauſes were not indifferently heard, that they were oppreſſed with grants from the king, wherein private mens gaine was ſought, & the comon wealth much hindered, he wiſhed the public benefit were better conſidered of. By theſe meanes he ſtole away the harts of the people, he became popular, & was thought a great good common-wealthſman, if any thing ſell out well, he was reputed the onely author, & occaſioner of it. Touching religion, becauſe it was generally wel liked, therefore he neglected

Their continuance in their wicked purpoſe.

Their cunning practiſes againſt the Lords appointed.

no occasion wherein hee might make any plausible shewe of a minde most religiously enclined. He asked leaue of his father to goe to Hebron, there to pay his vow and to sacrifice vnto God. This holy hypocrite would hide his treason vnder the cloake of religion. While hee pretended the seruing of God according to the Law, he minded a lawlesse rebellion against God and his anointed, most vnnaturally conspiring against his deere father. Many of the nobles suspecting no treason, liked well of him, honoured him as chiefe next to king *Dauid*, and accompanied him to Hebron, the chiefe Citie. In the meane while, hee sent closely abroade his secret messengers, his sworne men whom hee trusted best, in euery coast at one certaine day and houre to proclaim him King: and the same day, by the subtile aduise of craftie *Achitophel*, who was grandfather to *Bersabe*, and therefore hated *Dauid*, hee was proclaimed in Hebron. Behold this holy traytor, who chose rather to worship the rising then the setting sunne. *Achitophel* giueth shrewd counsell forthwith to apprehend the King, and to surprise the citie, with all the treasure, artillery, and other munitions of warre that were therein. This counsell was dangerous to king *Dauid*, howbeit, he being but faint-hearted that purpose was altered. Hee looked for greater strength both forren & at home: in the mean time, his counsell was disclosed, and the king by the prouidence of God deliuered. *Achitophel* for sorow went home & died, he hanged himselfe. Treason will not be cured til traytors be extinguished: this Hydra hath many heads, if you cut off one, moe wil start vp, vnlesse the neck be seared. The Pharisees and Scribes, with the Herodians, neuer ceased till they brought our Sauour vnto his crosse. The Pope, with that serpentine generation, will neuer be pacified, but still practise against the Lord, and against his anointed. The froward rebellious Israelites could not rest till *Samuel* was taken from them. It is the nature of the wicked, the longer they continue in sinne, the lesse to be weary of it, they haue no sooner brought one thing to passe, but immediatly they deuise another, there is no end of their malice: and therefore the people asketh *how long?*

The kings
patience,

8 The wonderfull patience of the good king in bearing with these rebels, whose former faults hee had often winked at, and
sundry

fundry times pardoned, did them no good; his lenitie was abused, neither were such men so to be dealt with, it is not the way to seeke by benefits to reclaime men so grounded and settled in euill. The obdurate heart of *Pharao* will neuer bee mollified, Tygers wil not be tamed, it is almost impossible that one which hath drunke of the cup of that harlot, should retaine in his heart any drop of loyall bloud, or any part of a sound and faithfull meaning towards such as are not of their owne marke, vvhath curtesie or kindnesse soeuer be shewed them.

9 But the Prophet goeth on, condemning their madnesse, forasmuch as the thing which they deuised was but *vanitie*. They might sooth themselves in their purpose for a time, but he sheweth that in the end it should deceiue them, as a man is deceiued that putteth his trust in a lie. How long will you turne my glory into shame, louing *vanity*, and seeking *lies*? They pleased themselves in their subtile inuentions, deuises and counsels, not considering that there is no deuise, no counsel, that can preuaile against the Lord. The Prophet knew, that hee which dwelleth in heauen did laugh and had them in derision, that hee would make *Achitophel* to snare himselfe in his owne deuises; that he would take them in the pit which they had digged for others. This he knew, & this he willett them also to know, that whom the Lord hath set vp, he wil maintaine and defend. *Be ye sure that the Lord hath chosen to himselfe a godly man, the Lord will heare when I call vnto him.* The consideration hereof (if we wey it as we should) may giue vs courage and strength against that man of bloud, which at this day doth so cruelly persecute the professors of the Gospel, and so proudly take vpon him to depose Christian princes, & to place hypocrites in their roomes at his pleasure. Let him also knowe, that the Lord hath chosen to himselfe godly men, the Lord wil heare when they call vpon him: he that toucheth them, toucheth euen the apple of the Lords own eye. Let him tremble that listeth but a finger against them.

10 *Contremisce*, Be afraid to set your selues against God and your prince, to attempt such an ouerthrow to the comon state. cease from conspiracie, leaue your treacherous deuises, bee not deceiued, you cannot preuaile, you doe but worke your owne confusion: call your selues to a reckoning betimes, haue some

They are exhorted to re-
lent and
change their
minde, to of-
fer the sacri-
fice of righte-
ousnesse vnto
quiet God,

quiet and sober consideration of your doings; when you are in your beddes free from all trouble, then commune with your owne hearts, weigh the cause that you take in hand. I am your Prince, God hath placed me ouer you; ye are my subiects, God hath so plac'd you, you should loue me, and not seek my shame and subuersion, ye owe me obedience, and not rebellion, honour and not treason. What occasion haue I giuen you thus to set your selues against me? I haue dealt righteously and graciouſlie with you, I haue beene mercifull not cruell ouer you, I haue sought your safetie more than mine owne. But whom would ye haue to raigue ouer you? A false worshipper, an hypocrite, a murderer of his owne brother, an incestuous fornicator, one that will flatter you and deceiue you, swear and not performe. Consider these things, wey what wickednes you haue taken in hand, and be quiet, *be still*. Cease from rebellion, and obey peaceably the Prince whom God hath placed ouer you. So long as ye continue in the hardnes of your hearts, though you offer him all the beasts vpon a thousand hills, it is all in vaine. Repent, and *offer vp the sacrifices of righteousness*. The Israelites when they had sinned, were wont to offer sacrifice to pacifie God, as appeareth in the law. But for the most part, this was done without feeling of their sinne, without true repentance, formally and for fashion sake onely. But outward seruice without inward remorse and repentance for sinne, God doth abhorre. The rebell *Absolon* offered sacrifice in Hebron, but in vaine, because his heart was full of treason. Antichrist renueth his oblations euery day; but to what purpose, so long as he mindeth murder, stirreth rebellion, and maliciously persecuteth the spouse of Christ? *Sacrifice the sacrifices of righteousness*, offer God repentance for your former faults, and *put your trust in the Lord*. Thus we see by what occasion the Prophet vttereth these words, which I haue chosen to speake of at this time.

Sacrificing vsuall in all ages.

II To offer vp sacrifices it hath been vsuall in all ages, amongst all people, kinreds & nations of the earth. But I wil onely speak of such as the people of God haue offered vp. Before the law, *Abel*, *Abraham*, *Iacob*, *Iob*, and others: in the time of the law, *Aaron* with the Levites presented offerings before the Lord, In the time of the Gospel, the Apostles had, and at this day also Christians

Christians haue their sacrifices, which being faithfully offered, are graciously accepted in the sight of God.

12 Sacrificing is a voluntary action, whereby we worshipping God, offering him some what, in token that we acknowledge him to be the Lord, and our selues his seruants. *Thou art made,* saith S. Peter, *an holy Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* God therefore doth require this duty at our hands. It was commanded in the Law, the Prophet *Dauid* calleth for it, and S. Peter teacheth that euen now it is also due vnto God from men. Sacrifice God requireth, 1. Pet. 2.

13 Let vs now consider who are Priests to offer vp these sacrifices. For there can be no sacrifice without a Priest, as there can be no Priest where there is no sacrifice. In the scriptures I find a threefold Priesthood allowed of God: a Leuiticall Priesthood, such as that of *Aaron* and his sonnes; a royall Priesthood figured in *Melchisedeck*, and verified in Christ; a spirituall Priesthood belonging generally to all Christians. The Leuiticall Priesthood continued vnto Christ, & then ceased. For being a figure of the truth which was to come, the truth being come, it could no longer continue. Neither is there in the royall Priesthood of *Melchisedeck* any other that hath succeeded, but onely Christ. He is a Priest for euer according to the order of *Melchisedeck*, a King, and a Priest, a God, and a Man, perfect, innocent, vndefiled, vnspotted, seuered from sinners: yet numbred, punished, plagued with the wicked, humbled to the depth, and exalted farre aboue the highest heauens; without beginning, without end, without father as man, without mother as God. The third Priesthood is that which is common to all Christians. For, *bee both made vs Kings and Priests vnto God his Father.* Where the Popish Priesthood taketh footing, in what ground the foundation thereof is laid, I cannot find in the Scriptures. Antichrist is the authour of that Priesthood, to him they sacrifice, him they serue. The Priests by whom sacrifice is to be offered.

14 What sacrifices *Aaron* did offer vp, and what sacrifice Christ hath presented to his father wee all know. It followeth now to be considered what kind of sacrifice we must offer. *Aaron* offered sacrifice which could not in it selfe bee accepted of God, nor take away the sinnes of them for whom it was offered. The sacrifice which *Aaron* offered, the sacrifice of Christ, and our sacrifice.

red. For whether they bee offerings of thankes-giuing, they were not of that value that God should take delight and pleasure in them: or sinne offerings, it is *impossible* that the blood of Bulls and Goates should take away sinne, impossible. But the Priest according to the order of *Melchisedeck* hath offered the sacrifice of his owne flesh, acceptable euen for the worthinesse of it, and by the vertue which is in it forcible and more then sufficient to wash away all sinne. This he did willingly. *Hee made himselfe an offering for sinne.* He did it perfectly, *with one offering he consecrated for euer them that are sanctified.* Where full remission of sinne is, there needeth no further sacrifice for sinne; and the holy Ghost beareth vs record that wee haue full remission of all our sinnes, *Their sinnes and iniquities will I remember no more.* We are healed with his stripes: and where there is no sore, there needs no salue. Not that we haue no sinne, but acknowledging that we haue it, it is as if we had it not, because he is faithfull to forgiue it, and iust to cleanse vs from it. The blood of Iesus cleanseth vs from *all sinne*: The blood of Iesus *once* shed, the offering of the body of Iesus Christ *once.* So that there remaineth no other sacrifice to be daily offered; but the sacrifice of *righteousnesse*, which we must all offer.

The sacrifice
of the mini-
ster.

Psal. 12.

1 Pet. 4.

The mainte-
nance of the
Minister to
offer sacrifice.

25 At the hands of the Minister, it is required that he feed the flocke committed vnto his charge; this is righteousness in him, it is his sacrifice. God will haue no blind, no lame, no vn-cleane thing to be offered: therefore let as many as offer the sacrifice of righteousness, take heed to that they doe. The words of the Lord are *pure* words, like silver, tried in a fornaice of earth senn times. He therefore that speaketh, let him speake as the words of God.

26 Furthermore as it is reason that they which sacrifice at the altar, should liue of the altar: euen so it is against all equiuy and right, that the labour of preaching the Gospell should rest vpon any mans backe, and the maintenance due for the same be withheld and kept from him. It hath bene told you often, and some haue bene angry to heare it so often told, that the Ministry is too much pinched, the liuing of the Church so fleeced, that many worthy Ministers haue scarce, nay, they haue not where with tolerably to sustaine themselves.

17 To come from the Minister to the Magistrate, when heinous crimes are detected and brought to light, there is then a speciall sacrifice of righteousness required at his hands: such a sacrifice as *Iosias* offered, who following the good aduise of *Iehoiada* the High Priest his faithfull Counseller, put *Athalia* which had murdered the Kings children, and vsurped the Kingdome to the sword. The Lord sometime doth so deale with his people, that they plainly see his wrath to be kindled, and his heauy indignation impossible to be appeased, till this sacrifice be offered him. The Israelites were ouerthrowne in battell, till *Achan* was stoned to death. King *Dauid* found no rest in his Kingdome till *Abiolan* and *Adonias* had that which their rebellious practices did deserue. God requireth as well the sacrifice of iustice, as of mercy; yea, he sometimes accepteth iustice for a sacrifice, and plagueth mercy as a grieuous sinne. If *Dauid* had not spared his sonne for murder, his sonne had not troubled him with rebellion. For rebellion he would also in fatherly pittie and compassion haue spared him: This God could not suffer, but tooke execution of iustice himselfe, stretched out the arme of an oake, and strangled the gallant in his owne haire. *Saul* suffred *Agag*: but he felt the wrath of the Lord for it to the losse of his Kingdome. *Qui parcit lupis* *maestas gregem*, hee that spareth a wolfe, spillethe the blood of the flocke saith *Cbryostome*. God appointeth the Magistrate to be a reuenger vnto wrath vpon him that committeth euill. They which glory to haue the sword rusty in the sheath, when they would draw it out, peradventure shall not so well be able. Let Magistrates therefore from the highest to the lowest execute iustice without feare or fauour when neede requireth, and so they shall offer vp the sacrifice of righteousness.

18 As this sacrifice belongeth peculiarly to them, so there are others belonging, although to them, yet not to them alone, but to all Christians. Wee must all sacrifice vnto the Lord with our goods, with our minds, and with our bodies. For all these we haue receiued to serue him withall. With our goods the needy must be relieued, the naked cloathed, the hungry comforted and fed. For this sacrifice *S. Paul* commendeth to the *Philippians*, *I was euen filled after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable*

Neb. 13.

acceptable and pleasant unto God. The like he hath also to the Hebrewes, to doe good and to distribute forget not : for with such sacrifice God is pleased.

Their bodies.

19 To haue the sacrifice of the body offered *S. Paul* is very earnest with the Romans. *I beseech you brethren by the mercies of God that ye giue vp your bodies a living sacrifice, holy and acceptable unto God.* Let not thine eye behold the thing which is euill, & it is made a sacrifice; let no vncleane word escape thy tongue, and it is an offering, let thine hand doe no harme, and it is an oblation, saith *S. Chrysostome*. To the like effect *Origen*, when thou subduest pride, thou doest offer a calfe; when wrath, a ram, when lust, a goat; a doue, when a vaine and wandring cogitation. But the most pretious sacrifice of the body, is when being mortified it is also offered to the Crosse for the testimony of Iesus Christ, in whose cause the death of the Saints is decreed in the sight of God. If the Prophets, the Apostles, the Martyrs of all ages haue offered vp the glorious sacrifice of righteousnesse, why should we be accounted faithfull as they were, vnlesse wee be willing to doe, and to suffer as they did? Wee haue a long time had faire weather: wisdom would that we should prouide for stormes. Christs Church must be tried, such is Gods wont. A rough storm was rising, but the Lord (such are his mercies) raised vp a winde which scattered the cloudes; he hath in great fauour and tender loue deliuered vs from the Lyons mouth: Let vs therefore lue no longer in this our sencelesse security, but offer him sacrifice as of our bodies, so likewise of our mindes, repentance and praise.

Their soules

in repentance

20 Our sinnes no doubt haue prouoked his wrath, our ingratitude hath grieved him, our iniquities haue kindled his indignation; wee haue grievously offended by despising his word from the highest to the lowest. The Magistrates are for the most part cold in Gods cause, they are not eaten vp with the zeale of his house, iustice, and iudgement, they commonly omit, and wickedly peruert. The guides and Pastors of the Church seek themselves, & not those things which belong to Iesus Christ: & the people not wel guided, nor seuerely corrected, are of al other farthest out of frame. Now if the most high haue power ouer the kingdom of men, to giue it to whomsoever he wil, & to appoint

ouer

ouer it most vile persons when pleaseth him : and if because of our vnrighteous dealing he should (as he hath done many a time and oft vnto nations farre greater and mightier then ours) power vs as it were out of one vessell into another, translate the scepter of this Kingdome from hand to hand, in stead of a gracious and religious Lady, cause an hypocrite to raigne ouer vs (which the Lord neuer suffer these eyes to see) what could we say, but God were iust in all his waies, and had brought that vpon vs which our sinnes haue deserued? To appease his wrath, and to stay these or the like plagues from breaking in, and from overwhelming the Land, there is no other way but speedily to offer vp the sacrifice of righteousness. This is the sacrifice of righteousness, euen a broken and a contrite heart.

21 The other sacrifice of the minde is praise : which consisteth in thanksgiving and petition. Let vs thanke our God for his manifold mercies. For it is the Lords mercies that wee are not consumed, because his compassions faile not, but are renewed euery morning, great is his faithfulness. Being mindfull therefore of these his mercies, let vs as thankfull seruants offer vnto this our mercifull God this sacrifice of righteousness, neuer ceasing to magnific and praise his name. O Lord wee acknowledge this to bee thy worke without any merit or desert of ours. Wee blesse thee, we praise thee, wee thanke thee for it : Accept O Lord this our service and sacrifice in thy great mercy.

In thanksgiving.
Lament. 3.

22 The second part of this our sacrifice of praise, is to poure out requests and supplications. Let vs herein with humble and penitent hearts, with sure trust that God will heare vs out of heaven, craue at his mercifull hands the deliuerance of his annointed our Soueraigne Lady out of all distresse, from the rebellion of *Abolon*, from the counsell of *Achisophell*, from the rage and fury of all that conspire to doe her harme. Thou knowest O Lord that shee hath not deserued this treacherie at their hands being most milde and mercifull, doing good vnto all, hurting none. Therefore O Lord according to thy mercifull wont, as thou hast done hitherto, so deliuer, protect and defend her still, finish that which thou hast most graciously begunne; bridle O Lord her enemies and ours, let them knowe their

In making prayers and supplications

their madnes, open their eies and cause them plainly to see that they cannot preuaile against thy chosen seruant, that they cannot cast downe or bring into ignominy her whom thou hast set vp and placed in honour. Giue grace, O Lord, if it be thy good pleasure, that they may enter into themselves, examine their own hearts, see their sinne, repent them of their wickednes, abstaine from farther proceeding, that thou in thy mercy mayest shew them grace and fauour in the end. And grant O Lord that we which professe thy holy name may still offer vnto thee the sacrifice which thou requirest, euen the sacrifice of righteousness, that the Minister of thy Word may sincerely & diligently preach thy Gospel, that being a good example to the flocke, and leading a godly and an vpright life, he may bring thee the offerings of many soules, vnto the stretching out of thy glorious kingdom amongst men. Grant that Princes and Magistrates whom thou hast set in authority, may without feare or fauour offer also this sacrifice in vpright deciding of controuersed causes, and seuerely punishing of malefactours. Finally, giue this grace, O Lord, we beseech thee to thy whole flocke (for we are thy flocke, the sheepe of thy Pasture) that we all may offer vnto thee our goods, our bodies and our soules, for they are thine. Grant that we may liberally bestow our goods to the needefull reliefe of thy poore Saints; that we may mortifie our bodies, and cheerefully offer them if neede so require to any kinde of torment for thy sake, that in soule wee may offer thee the sacrifice of true repentance for our sinnes, of hartie thanks for thy great grace, and of earnest sute for continuance of thy mercy and fauour towards vs. Wee humbly beseech thee, O Father, for the merites of thy deere Son, vpon whom as vpon our Altar we offer vp all our sacrifice, bowe downe thy mercifull eare to our petitions, extend thy mercies to thy little flocke, preserue our gracious Queene, and so direct the hearts of all which beare authority vnder her, that by their good gouernment wee may leade a peaceable and a quiet life in all godlinesse and honestie. To thee O mercifull Father, with thy Sonne Christ Iesus our onely redeemer, and that blessed Spirit our sweet comforter, three persons and one God be all honour and praise both now and euer.

A Sermon preached at Pauls Crosse
at his remouing to Yorke.

1. COR 13.

Verse 11. *For the rest, brethren fare yee well, be perfect, be of good comfort, be of one minde, line in peace: And the God of loue and peace shall be with you.*



After that our Apostle S. Paul, as a S. Pauls fare-
faithfull teacher, a wise steward, a well to the
louing father, a vigilant watch-
man, a diligent labourer, a seuer
punisher of all sin, had with a good
conscience painefully trauelled a
long time with the famous Citie
of Corinth; omitting no part of
Apostolicall dutie; opening vnto
them all the mysteries of Christ,
the whole counsell of God, all the

secrets of his truth: at the length by the good will and calling
of God, being else where appointed to preach the Gospel, he for-
getteth them not in the time of his absence, but as by word afore
so still by writing endeouureth to leade them on. Wherefore be-
ing now to make an end both of speaking & writing vnto them,
hee most louingly taketh his leaue, and with his farewell giueth
them this sweet exhortation, *Be persit, be of good comfort, be of
one minde, line in peace: and the God of loue and peace shall be
with you.*

2 My present case is not much vnlike, although I my selfe be
most vnlike; for happy were hee that might follow so blessed a
guide, though it were with farre vnequall paces. The Citie is like,
the people are like, my departure from you is like, but the per-
forming of my office amongst you, I must confesse, hath been much
vnlike. And good cause why: for God alike hath not bestowed

The same ap-
plied to the
present occa-
sion.

1. Cor. II.

1. Theſſ. 2.

his gracious gifts. Yet my conscience beareth me record I haue endeououred to tread in the same steps. And in doctrine which is the chiefest point, I dare affirme euen the same which the holy Apostle doth, I haue deliuered no other vnto you then that which I haue receiued of the Lord: yea, safely in the sight of the most high God, I may say with him, you haue receiued of vs not the word of men, but as it was indeed the word of God. In distribution whereof, neither haue I vsed flattery, as you know; neither coloured couetousnesse, the Lord will testifie; neither haue I sought mine owne praise, my heart is witness. And this testimony of conscience that I haue dealt sincerely in the house of God, as touching doctrine, hath beene my great reliefe and comfort in all the stormy troubles which by the mighty assistance of almighty God I haue waded thorow. Concerning diligence in the execution of mine office, although I haue had a ready will, yet my weake body being not answerable to my desire, as all flesh herein is faulty, so for my part I must plead *guilty*. One debt and duty with Saint *Paul* I protest I haue truly paid you, for with a tender affection I haue loued you. The nurse was neuer more willing to giue the breast vnto her child, then I haue beene that you should sucke, not onely milke, but also blood from mee, if it might stand you in stead, or serue to your safety. God he knoweth, that with this loue I haue loued you. In vsing correction I haue sought reformation, and not reuenge; to punish hath beene a punishment to my selfe, I neuer did it but with great griefe, I haue alwaies laboured rather by perswasion to reclaim transgressors, then by correction: with which kinde of dealing, because stubborne minds will not be bowed, my softnesse I grant hath rather deserued reprove then praise. My life and conuersation amongst you I leaue wholly to your secret iudgements. I cannot say (for who can?) that my heart is cleer, *if in many things we offend all*, how can any man say he is no sinner, except he say also that God is a liar? Howbeit this the God of my righteousnesse knoweth, that wittingly and willingly I haue wronged no man: if I haue, *reddam quadruplum*. I will render foure times so much good. If any haue wronged me, I heartily forgive, and will forget it for ever. While I live I will acknowledge that I haue receiued more good liking fauor & friendship at
your

James 3.

your hands, then I could either looke for or deserue. God no doubt hath his people, he hath many a deere child in this citie. But now that by his prouidence, not by my procurement, I am called from hence, to serue elsewhere in the Church of Christ, I will with Saint *Paul* take my leaue of you: and that the more willingly, as well because it is Gods good will & appointment, as also for that I trust the change shal be good and profitable vnto you. My hope is that the Lord hath provided one of choice to be placed ouer you, a man to vndertake this great charge so well inabled for strength, courage, grauitie, wisdome, skill in gouernment, knowledge, as in many other things, so especially in the heavenly mysteries of GOD, that I doubt not but my departure shall turne very much to your aduantage: Amongst whom, sith a great part of my life is now spent, and a few euill daies doe remaine elsewhere to be bestowed, I must vse the words of the blessed Apostle, *For that which remaineth my brethren fare ye well*, my deere and faithfull flock farewell, my crowne and my ioy farewell, againe (with grieve I speake it) farewell. I must in body goe from you, yet in heart and good will I shall euer be with you, you shall euer be most deere vnto mee, and I shall not cease (God forbid I should) to powre out my prayers before the Almighty in your behalfe, that the great shepheard of the sheep of the Lord Iesus Christ, may take charge of you, and by his holy spirit direct and gouerne you in all your waies. In like sort, I most hartily craue at your hands, that yee be not vnmindfull to pray also for mee, that I may walke worthily in my calling, and fulfill the ministerie which I haue receiued, that GOD may open vnto mee the doore of vterance, to speake the mysteries of Christ as becommeth me to speake, that I may in faith and boldnesse. doe his message, that hee may deliuer mee from the disobedient, and that my seruice may be accepted of the Saints, that the word of the Lord may haue his free passage, and that I may finish the residue of my course in the Gospell of Christ to the glory of God, and profit of the Church.

3 And now brethren, for my last and long farewell, I can An exhortati-
vse no fitter words of exhortation then these are, *Be perfect*, on to perfect-
haue consolation, be of one minde, liue in peace, and the God of tion.

charity and peace (shalbe with you. Two especially things there are comprised in these words, an exhortation and a promise. Wee are exhorted to bee perfect, to bee of good comfort, to liue in vnity and peace: and wee are promised that so doing, the God of loue and peace shall remaine with vs. The first part of the exhortation is as it were the root and fountaine of the second, and the second likewise of the last. For perfection breedeth comfort, and comfort causeth peace. But let vs particularly consider of euery branch of the exhortation. *Bee perfect.*

Perfection in
God,

Matth. 5.

1 Iohn 1.
James 1.

Psal. 94.
Isay. 66.

In this word.
Psal. 119.

Rom. 7.

1 Tim. 1.

Job. 71

4 Integrity of perfection is of two sorts: the one is diuine, the other humane. That which pertaineth vnto GOD is absolute, that which is of men is not without defect. In GOD there is full and absolute perfection. *Your heauenly father is perfect,* saith our Sauour. So perfect, that there is not so much as any shadow of imperfection at all in him. *Hee is light,* perfect light, *there is no darkenesse in him.* Hee is the fountaine from whence all perfection floweth, *euery perfect gift is from a-boue.* Hee which planteth the care shall not hee heare? he that formed the eye, shall not hee see? He that teacheth man knowledge shall not he vnderstand? saith the Prophet. *Shall I cause to bring forth, and shall I be barren?* saith the Lord. Hee cannot but be perfect in himselfe, which is the cause of all perfection in others.

5 And as he is perfect, so all things are perfect which are his. His law is perfect, and maketh them perfect which fulfill it. *O that my wayes were directed according to thy statutes, then should I not be confounded,* saith the Prophet. His commandements are holy and iust and good. *Scimus quia bona est lex,* the goodnes and perfection of it is apparant, cleare and manifest, *we know the law is good.* But S. Paul seemeth to charge the law with imperfection. *The law,* saith he, *brought nothing vnto perfection.* It is true that the law in it selfe is perfect, able to saue and make perfect all such as are able perfectly to obserue it. For what saith the law? *Do this & thou shalt liue.* Yet no man liueth by the Law, why so? Because the law is vnperfect? God forbid. The cause then why being perfect it bringeth nothing to perfection is the weaknesse and infirmity of our flesh. Wherefore that which was impossible

to the law, in as much as it was weake *because of the flesh*, God *Rom. 8.* sending his owne sonne in the similitude of sinfull flesh and for sinne, condemned sinne in the flesh that the righteousnesse of the law might bee fulfilled. Although no man therefore bee brought to perfection by the law, yet the law remaineth perfect euen as he is perfect which gaue the law.

6 *Euery worke of the mighty God is perfect.* When hee had *In all his* made heauen and earth, sea and land, fish, foule, man, beast, and *workes.* whatsoeuer is contained within the compasse of the whole world, hauing finished all, he beheld the workes of his owne hands, and saw they were all *exceeding good.* If there bee this perfection in the workes of God, then whatsoeuer he do in heauen or in earth, seeme it vnto vs neuer so much out of order, yea although it be euen against all reason in our eyes, yet must wee alwayes set our hands vnto this: It is of God, therefore perfect. *For wee be to him that saith to his father, what hast thou begotten? Es. 45.* or to his mother, what hast thou brought forth? Shall the clay say to the workeman, what maketh thou? Dust and ashes to the Creator of heauen and earth, it is not good. and perfect. which thou doest?

7 As God is perfect in himselfe, in his word, and in all his *Perfection in* workes: so, we are exhorted to fashion our selues according to *vs by imputation.* that similitude and likenes which is in him, and to become perfect as our father in heauen is perfect. There is a perfectiō which all beleeuers haue by imputation, wherof although *S. Paul* doth not speake directly in this place, yet because it is the root of that perfection wherof he speaketh, it is not besides the purpose for me to put you in mind of it. Vnto euery sonne of *Adam* it may iustly be said, *Thou wast perfit in thy waies from the day that thou wast created, till iniquity was found in thee.* But our sanctification, *Ex. 28.* being once defiled and polluted with sin, he which liketh no vnclane or vnperfect thing if he looke vpon vs as we are in our selues cannot but loath vs. Wherefore except the perfection of righteousness which is in Christ be imputed vnto vs & accounted as ours, except in him we be made the righteousness of God, how should we euer hope to appeare without spot and wrinkle in the sight of God? He therefore is perfect whose imperfections Christ with his perfection hath couered. This is a secret which
because

because the Iewes were not able to comprehend, therefore they stumbled. *Israel* sought perfection and found it not. Wherefore? Because they sought it by the workes of the law & not by faith, they thought perfection by imputation to be a meere fancie. Contrariwise, the Gentiles not following that perfection which is by the law, attained vnto that which is by faith: which Saint *Paul* did so esteeme, that although he were concerning the righteousness which is in the law, vnreprouable, yet hee thought all the labour and trauell lost which hee had spent about attaining perfection that way, and desired nothing more than to be found, not hauing his owne perfection which was of the law, but that which is through the faith of Christ.

Perfection to
be sought for
by industrie
and labour.

Philip. 3.

8 But the perfection wherof *S. Paul* here speaketh, is nothing else but the finishing of that which the grace of Christ hath already begun to worke in our hearts, our growing and increasing in true godlines, our proceeding and going forward from vertue to vertue, from strength to strength, till wee come vnto that whereunto we strue. Brethren (saith the Apostle) I count not my selfe as if I had attained it, *or were alreadie perfect*. But one thing, I forget that which is behind, and endeuour my selfe vnto that which is before, and follow hard towards the marke, for the price of the high calling of God in Christ Iesus. Let vs therefore as many as *be perfect*, be thus minded: let as many as haue attained the former perfection, strue vnto this which is the latter.

Inward per-
fection,

Ephe. 4.

9 For this cause Apostles, Prophets, Euangelists, Pastors, and Teachers at the first were giuen, vnto this all doctrine and exhortation doth tend, that being builded together to be the habitation of God by the spirit, wee might rise to a perfect man vnto the measure of the age of the fulnesse of Christ, and *in all things grow vp* into him which is the head: in all things whether they be inward vertues or outward duties, which God requireth at the hands of men. Touching inward vertues, although wee haue knowledge, and be established in the present truth; although our faith be such, that it be known and spoken of throughout the world; although we abound in godlinesse, in brotherly kindenesse, and in all loue: it is neuerthelessse a thing needfull as long as we are in this tabernacle, that we be alwayes put in minde, stirred vp, and prouoked to endeuour that in these things

things wee may abound more and more, and goe forward in them to perfection.

10 The word of truth which is the Gospel, was fruitfull among the Colossians, from the very first day that they heard and truly knew the grace of God. Yet S. Paul ceased not still to pray for them, and to desire that they might be fulfilled with the knowledge of his will in all wisdom and spirituall understanding, that they might encrease in the knowledge of God, & so be perfect. The Hebrewes no doubt were not utterly ignorant in the highest mysteries of their saluation: yet are they sharply reproved for their rawnesse, and exhorted to proceede from the doctrine of the beginning of Christ, and from the first principles of the word of God, that at the length they might come to some perfection. We must all confesse, euen the best learned amongst vs all, that as yet we are but beginning to learne, wee know but little; our skill is of small & tender growth. It behoueth vs therefore to pray continually with the Prophet, *Lord teach vs thy statutes*, makes to vnderstand the way of thy precepts, that we may profit in meditating of thy law, lead vs on in our way by the gracious conduction of thy holy Spirit, so direct our course that we may run out the race into which wee are entred, not ceasing till thou hast brought vs into all truth, fully instructed vs in thy righteousness, made vs absolute & perfect vnto all good works.

11 Where there is backwardnesse in knowledge, there must needes be also weakenes of faith: if we grow in the one, we are the neerer to perfection in the other. How great care the blessed Apostle had, that the faith of as many as did beleue through his preaching might be perfected, let that one speech of his to them of Thessalonica, serue to shew in steede of many: *Brethren we had consolation in you in all our affliction and necessity through your faith. For now are we alive if we stand stedfast in the Lord.* What thanks can wee recompence to God againe for you, for all the ioy for which wee reioyce for your sakes before God, night and day, praying exceedingly that we might see your face, and might accomplish that which is lacking in your faith? If he were thus careful for the faith of others, shall we neglect to make perfect our owne? When we heare that this is the victory which ouercometh the world euen our faith; that by faith all the fierie darts of

of

of Satan are expelled and driuen backe, that vnto belieuers all things are possible; that he which beleeueth commeth not into iudgement, but hath passed from death to life: are we not glad to say in our hearts, Lord we belieue? If we be, then considering that by how much our faith is more stedfast, by so much we are the more certainly assured of all these things, let vs ioine in request with the Disciples of Christ, and beg of him to *increase faith in vs*; let vs cry euen with teares, Lord helpe our incredulity.

Luke 17.

In Godlines,

Iob 5.

12 But how can you beleuee, saith our Sauour, that receiue glory one of another, and the glory which is of God onely ye seeke not? How should wee grow vnto fulnesse of faith, which are so empty and void of godlinesse? The complaint of the Prophet might neuer be more truely and generally applied: there is no feare of God. Zeale is euen quenched, religion almost dead, true deuotion abolished from the hearts of men: There is not a godly man left vpon earth; or if there bee, if God haue reserued to himselfe at this present many thousands (as I doubt not but hee hath) of godly men, yet how hard is it to finde one amongst those many thousands which daily goeth forward profiting and persisting himselfe in Godlinesse?

In brotherly
kindnesse and
loue.

13 Whereat we cannot greatly meruaile. For if men grow so cold as we daily see they doe in charity, loue, and brotherly kindnesse towards men whom they see, they must needs be colder in loue towards God, whom no man euer saw. Thus because our profitting in all these parts of inward perfection hath bene hitherto very slow, it is therefore needfull to put you in mind of this present exhortation, *Concerning that which remaineth, brethren be perfect.*

Outward per-
fection in do-
ing.

14 It is not enough to seeke for inward perfection, vnlesse we also indeuour to be outwardly perfect. If we haue the ripeas of men in knowledge, we may not shew the fondnesse of children in behauiour. To say we haue faith, what auailleth it, except we haue workes also? See we not that the faith of *Abraham* was effectuell, and wrought with his workes, and that through his workes his faith was made perfect? Are we sincerely religious towards God? Pure religion and vndefiled before God euen the father

father is this, to visit the fatherlesse and widowes in their aduersity, and to keepe our selues vnspotted of the world. Doe we profess loue and charity towards our brethren? Let the whole course and practise of our life, as neere as possible we can be sincere, vpright, sound, and perfect. For broken dealings are as odious in the sight of God, as they are grieuous and offensive towards men. Let your loue appeare by your good fruits, your workes of charity. And if ye haue laid a good foundation of this already, finish the worke which ye haue begun; in that which ye doe, study how to abound. Be not weary of well doing. As in that which is past, so for that which remaineth brethren we beseech you and exhort you in the Lord Iesus, that ye increase more and more: not onely coueting spirituall gifts, and being studious of good workes, but also seeking to excell in them, that in all things ye may bee made rich in Christ, in all vertue, and in all speech. 1. Thess. 4.

15 *The mouth of the foole (saith Salomon) is fed with foolishnes.* In speaking. But let your speech (saith the Apostle) *bee gracious alwaies and powdered with salt.* Prov. 15. Coloss. 4. Perfection herein ought so much the more earnestly to be desired, by how much it is the more hardly obtained in this, then in other things. As by vsing the bit in the mouth of a horse, his whole body is turned about; and as by moving the rudder, a ship is directed whether soeuer it please the minde of the Gouvernour: so he that is perfect to rule the tongue with skill, is able to rule all the body with ease. *But the tongue is an unruly euill full of deadly poison.* James 3. Therefore as many as desire to be perfect, must keepe a continuall watch before their lips, that if an vnflauoury word escape them, they may lay their hands on their meuthes betimes, that they haue spoken vnadvisedly once, they may answer no more; or if twice, yet proceed no further. This vse shall breed such perfection in the end, that all our talke shall be gracious, all our words well seasoned, all our speech and communication become such as that whereof the wise man speaketh in the booke of Ecclesiasticus, saying: *The talke of him that feareth God is all wisdom.* Ecclesiast. 27.

16 With these things if we ioine that perfection also which *In suffering.* S. James mentioneth, *Let patience haue her perfect worke,* we shall James 1. then fully answer our Apostles exhortation, we shall be perfect and

and entire lacking nothing. Now the God of all grace which hath called vs vnto his eternall glory by Christ Iesus make you perfect, confirme, strengthen and stablish you.

An exhortation to reioyce and be of good comfort.

17. Our Apostle very fitly hauing exhorted vs to be perfect, addeth in the next place, *consolationem habete*, be of good comfort. For as many as seeke to be perfect, shall finde many grievous hinderances to stay them in their course: necessary therefore it is, that in this respect they should be comforted. There is no one part or degree of perfection wherein the righteous and godly doe not finde many great occasions offered, quite to discourage and daunt their hearts. *S. Paul* was perfect and ripe in the knowledge of Iesus Christ, and it was objected against him as a token of extreme furie, *Multa lura te ad insaniam reuigunt*, much learning makes thee mad. *Abraham* for the great perfection of his faith, is called the father of them that beleue: but how sore were those assaults that withstood his hope and assurance in the promise? The godlines of *Iob* was so absolute and perfect, that God himselfe doth as it were make a vaunt of him vnto *Satan*, *Hast thou not considered my servant Iob*, how none is like him in the earth, an vpright and iust man, one that feareth God and escheweth euill? Yet how neere was he brought to the gulfe of destruction, both of body and soule? The loue wherewith the holy Apostle embraced the Church of Corinth, was so strong and perfect, that hee wished euē to be bestowed and spent for their soules: but what a discouragement was this vnto him, that the more he did loue, the lesse he was loued? Touching the Prophet *Jeremie*, whether we consider his dealings, his speakings, or his sufferings, wee see there was great integrity in all: but his wrestlings and struiings with the wicked were so irksome and tedious vnto him, that he seemed sometimes more then halfe resolved to giue ouer all, as if it were but bootlesse to strue longer. All which notwithstanding we are heere exhorted to be of good cōfort, for as much as although our hinderances be great, yet sure we are safely to passe through the, they cannot damme vp the way betweene vs and the kingdome of heauen. Through this strait way our brethren haue passed before vs, and we neede not feare to follow after. Christ himselfe hath gone before by a farre harder passage than his meaning is to leade any of vs by.

Thinke

Act. 16.

2 Cor. 12.

Thinke it therefore no strange thing for the perfect to suffer, bee not discomforted or dismayed at it, *knowing that the same afflictions are accomplished in your brethren which are in the world.* 1 Pet. 5: If we patiently suffer with him and them, we shal gloriously be crowned with him and them. It is true that the godly, the iust and perfect haue fierce aduersaries, mighty enemies, the diuell with his lost and forsaken traine, the world full of baits and allurements vnto euill, the flesh euer ready and greedy to take them. *But haue confidence* (saith our Sauour) *I haue overcome.* Iohn 16: Although ye trauel and be heavy laden for a while, yet comfort your selues knowing that your anguishes, griefes, and molestations, shall haue an end, your teares, shall be wiped away and dried vp, but the ioy which shal be giuen you is euerlasting. The seed of teares which yee sow now, is nothing to that haruest of ioy which hereafter shall be reaped. Againe whatsoeuer doth befall vs here it cometh not vnto vs by hap or chance, but all is disposed by the will and prouidence of almighty God; when we are chastised we are chastised of the Lord: it is of meere loue and perfect righteousness that we are corrected; it is not for our harme, but to our good, either for the tryall of our faith, or for the reformation of our life. So that the man which feareth God, which walketh vprightly in his sight, hauing the testimony of a good conscience, cannot want matter of consolation, he hath wherefore in the Lord to reioyce alwayes, God hath giuen enough for his continual comfort. *For that which refresheth* therefore brethren lift vp your heads and be comforted.

18 Finally, to come to the last branch of this present exhortation, *be of one mind, liue in peace.* These fruits of vnyty and peace are not gathered, but where integrity and comfort haue taken root. One temple was builded for the temple of God, one law written by the finger of God, that the Church of God might in all things be one. The bond of vnyty is verity, neither can they bee truly one, which are not one in truth. And therefore although an angel should come from heauen with all shew of learning, and all appearance of vnspeckled and vndefiled purity, teaching things contrary to that one truth which you haue receiued, reach him no hand, salute him not in token of consent: vnyty with him is enmity with God. But if all be builded vpon the settled foundati-

An exhortation to peace and vnyty.

Psal. 133.

on of Gods trueth, if all bee members of one body, seruants to one master, souldiers fighting vnder one banner, children of one and the same father; then is the name of vnity and peace amiable. Behold, saith the Prophet, how good and how sweet a thing it is for brethren to dwell together in one. It is good like the dew which watereth the hills, sweet like that oyle which was powred vpon the head of the high Priest. Oyle is pleasant and dew profitable; the one giueth a most fragrant smell, the other maketh the ground fruitfull: but the goodnesse and sweetnesse of vnity, of peace no tongue is able sufficiently to expresse. If this oyle and dew of peace vnity and concord shall be powred, as vpon *Hermion* and *Aaron*, so likewise vpon the tops of our mountaines vpon the heads of our guides, vpon our Magistrates, and vpon our Ministers, and shal thence distill to the lower parts as it were to the valleys that lie vnder the one, and to the skirts of the quarters garments, the fruit that shall therby grow vnto vs, and the pleasure which all beholders shal conceiue of it is vnspeakeable. Wherefore with Saint *Paul*, I beseech you brethren, by the name of our Lord Iesus Christ, that you all speake one thing and that there be no dissensions among you, but be yee knit together in one mind and in one iudgement. And as it is said that the last Lesson which Saint *Iohn* the Euangelist gaue to his disciples was *Filioli diligite vos inuicem*, my little children loue ope another: So my deare bretheren receiue you also this last Lesson at my hands, Bee perfect, bee of good comfort, bee of one mind, liue in peace.

1 Cor. 1:

The promise
made to them
which doe as
they haue
been hither-
to exhorted.

19 And then I dare conclude and promise with Saint *Paul*, the God of loue and peace shall abide with you. That God which hath so much commended peace vnto vs, that God who is so much delighted in loue, that God which is the authour of loue and peace, that God which is peace and loue it selfe, he will be with you: a sure towre for your defence against whose power no power is able to stand; a present helpe in all necessities; a louing father which cannot forget you; a mercifull God: a faithfull Schoolemaster, a good Shepheard. He will feed you with the food of life, he wil augment and increase your faith, confirme and stablish you in all trueth, his loue to the end shall continue with you, his peace hee will giue you, and leaue among you; hee will

will stand alwayes at your right hand, maintaine your lot, lead you through this vaile of teares and conduct you safely to the land of promise; he will pull from your shoulders this miserable coat of your corruption, and clothe you with the robes of immortallitie, hee will change this vile body, and make it like the glorious body of Iesus Christ. All this, that God which cannot lie, hath promised, all this, that omnipotent mighty. and mercifull God wil performe euen to all such as labour to become perfect, as ioy in the holy Ghost, as haue comfort in Christ, as consent in true religion, and liue in peace and brotherly concord. To that God immortall, inuisible, and only wise, be all honour, glory, and praise, now and euer. Amen.

FINIS.

These faults are to be Corrected in some copies.

Fol. 77. line 1. read man fol 78. pag. 2 line 27. read will fol. 181. pag. 2. line 2. read reprocuib fol. 182. line 37. read reprocuib;



SERMONS

Of the most Reuerend

FATHER IN GOD,

Edwin Arch-bishop of *Yorke*,

Primat and Metropolitane of

ENGLAND.

Some whereof were preached in the parts beyond
the Seas, in the time of his exile, in the raigne
of Queene *MARIE*.

*The residue, in such places of preferment as he enioyed vn-
der her late Maiestie, Queene ELIZABETH, of famous memo-
rie: viz. He was in Anno D. 1559. first consecrated Bishop of
Worcester; and thence translated to London, in Anno
D. 1570. and then remooued to Yorke,
in Anno D. 1576.*

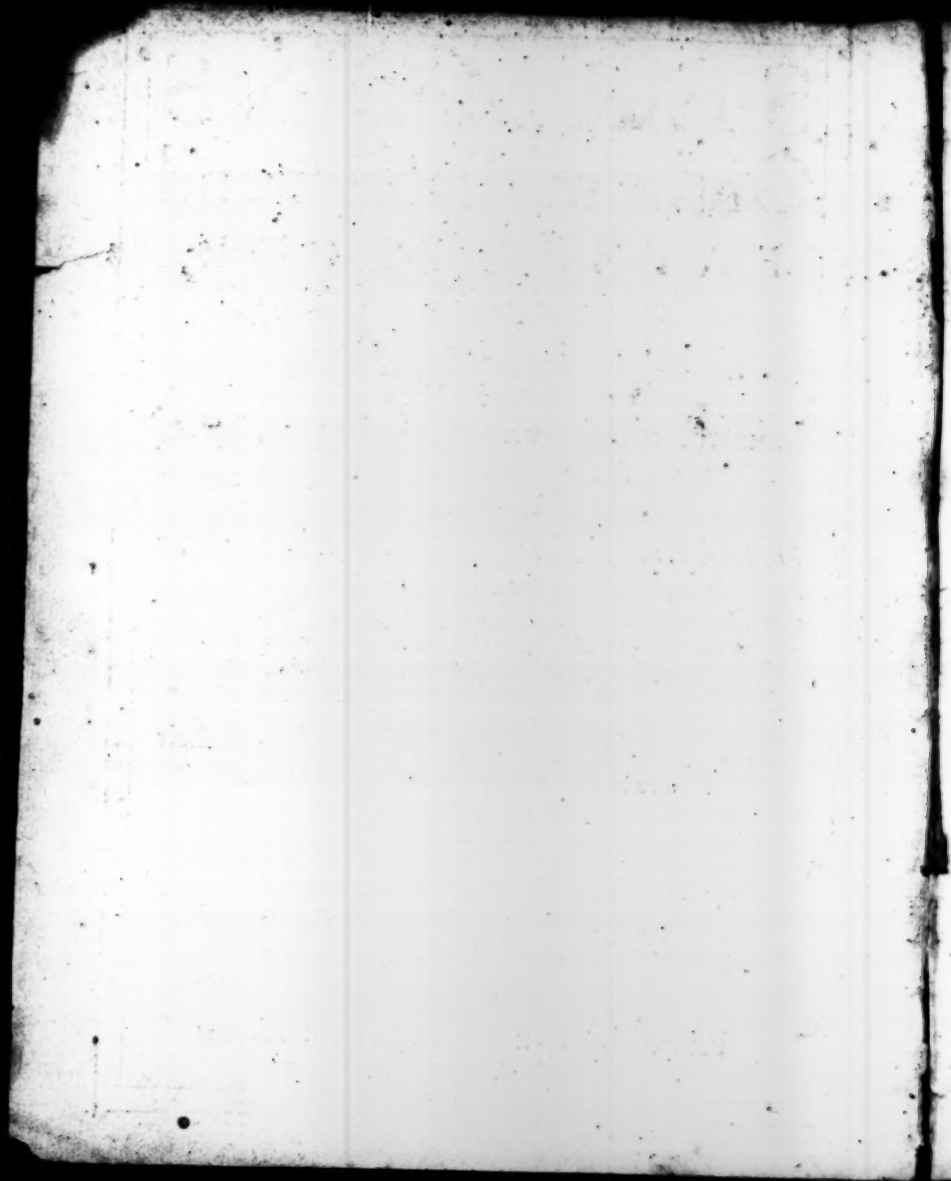
VWith a Preface to the Christian Readers of their
vse and benefit; by a most reuerend Father
now liuing.

DANIEL 12. 3.

*They that be wise, shall shine as the brightnesse of the firmament:
and they that turne many to righteousness, as the starres
for euer and euer.*

AT LONDON

Printed by *IOHN BEALE*, for *Thomas
Chard.* 1616.



To the Christian Readers, Grace and Peace.



F other things besides these, my son, take thou heed: for there is none end of making many books, and much reading is a weariness of the flesh. Let vs heare the end of all: feare God, & keep his comandements: for this is the whole duty of euery man. (Eccle. 12.) By which words of weight, proceeding from the Oracle, not of Apollo, but of God himself, what effect hath bin wrought, both in the hearts, & in the hands of many great learned Clarkes, both here, and else-where; both heretofore, and at this day, to make them withdraw their minds from writing, and to with-hold their pens from paper: some witnesses worthy credit could testifie, but that daily experience needeth no farther prooffe. Howbeit, when it is well knowne, and ought accordingly to be considered, that the place alledged should rather correct the bookish humour of common wrtters, and idle discourfers, then controll the writing of necessary and needfull works, which to the singular aduancement of kingdomes and common-weales, to the most excellent seruice of Almighty God, to the inestimable benefit and blessing of his Church, many hundred yeeres, sitbens that saying of Salomon, haue beene printed and published notwithstanding: (as by large volumes innumerable, of Scriptures and Fathers, of Histories and Arts in all kinds of knowledge may euidently appeare.) Euery man of abilitie, should rather by those examples encourage himselfe, then suffer himselfe by these words to be dissuaded, to imploy the talent, as well of his hand, as of his tongue, to meete with, and to ouertake all practises, & inconueniences, and as it were, to apply a salue to euery sore, to minister a medicine to euery malady, that may occurre. Again, when wee perceiue Sanballat, Tobiah, Geshem, Noadiah the Prophiesse & their accomplices, continually to hinder & impeach, as much as in them lieth, the work of Gods Temple; that is, Papists, Iesuites, and Malcontents, with their adherents, all aduersaries and enemies to the euerlasting truth of the Gospell, without intermission to abuse their great leasure, and small learning, to plant error and heresie in the hearts of our brethren, thereby to supplant all religious worship of Almighty God, all audience of his word, and reuerence

TO THE CHRISTIAN READER.

to his Sacraments, all humble obedience to lawfull Magistrates, all dutifull regard of wholesome lawes, all carefull obseruation of ancient discipline, all sincer and seemely conuersation of Christian life and honest manners: how can the holy Ghost (who reproveth the world of sinne) but require vs to bestow all the forces and habiliments we haue, not on'y as good Zacharias & Aggeus to prophecy, but as godly Zorobabell and Salathiel, to reedifie, that is, as well by writing, as by preaching; as well by our Bopkes, as by our Sermons, and as it were with a trowell in the one hand, and a sword in the other, to raise and erect the new Ierusalem, supplying the decayes, repairing the ruines, filling up the breaches, building up the wals and towers of Sion in perfect beauty? The consideration whereof, together with some other earnest and vehement perswasions to the like effect vsed, did at the last, though long first, induce the most, euermend. Author of this Booke, euen another Esdras, or Nehemias to suffer these his labours to come to light: as well for that he might leaue behind him a witness and warrant of his godly and zealous affection, that the professour of his faith might become the sweet sauour of life to life in all, rather then the sauour of death to death in any: as also for that words spoken, are soone come, soone gone, but written withall, may wake a deeper impression: and so by striking as well the eye of the reader, as the eare of the hearer, may pierce his heart the better, and saue his soule the sooner. Of the Booke it selfe, I will say but this: that for mine owne part, I am verily perswaded, there is no worke written in this kind, wherein men of principall estate, or particular callings, may be either more sufficiently enformed to know, or more plain'y directed to performe their severall duties: The superiour how to gouerne, the inferiour how to obey: the Minister what to teach, the people what to learne: the Parliament what to establish, the Realme what to embrace. her Maiesty and Councell what to heare, Court, City, and Countrey, what to amend: why Patrones especially professing godlines, should be incorrupt: why Pastours vndergoing such a charge, should keepe the flocke from the Foxe and Wolfe? why Bishops should be more vigilant and precise, not to admit Ministers hand ouer head: why the rich should be open handed, and poore Christ in his needy members competently relieved: how the Church to be disci-

TO THE CHRISTIAN READER.

dispersed by her proper marks, of the word to be heard with diligence, and the Sacraments with reuerence to be frequented: how the Temple to be purged of idolatry, superstition, and superfluity, the Church-men of ignorance, negligence, and simony, the Common-weale of unmercifulnes, conetounes, and vsury, the iudgement seats both ciuil and Ecclesiasticall of bribery, extortion, and partiality: why the Gospel to be preached with fauour, the Law with terror, yet both with a caueat: how God to be worshipped, our Neighbours intreated, our children and families catechised, our selues conformed to Christ his image, the simple aduised, the subtil preuented, the weake supported, the obstinate corrected, what patience to be used vnder the crosse? what thankfulness to be shewed for Gods great mercies, what prayers in our extremest necessities to be powred out: what sorrow must throw downe the sinfull man, what faith raise him vp, what hope sustaine him, what charity inflame him, what worthy fruits commend him to the world: finally, how the truth may be confirmed, falsehood refuted, vice reproued, vertue aduanced, and so the child of God made a man wise vnto saluation, and perfectly enabled vnto euery good work. Besides many other most profitable obseruations, sooner taught, then learned, yet sooner learned, then followed, such and so many, as in so few sermons you shall hardly find I beleue, but in the same. Nor is this my singular opinion only, but many mens censure of greater learning, and better iudgement: who know what belongs to matter and method, to times and persons, to place and occasions, with other due circumstances of well and vwise meaning, speaking and writing. But as those Sermons be best praised euer that be euer best practised: so if these shal be receiued into the good ground of your hearts, with the same affection and spirit they were preached first, and now be published, no doubt but the sower, the seed, the soile, the increase and all, will be found to the glory of his grace, that worketh all in all. Wherefore as not only Paul, Apollos, and Cephas, but all are ours, and we are Christs and Christ is Gods: so let vs comfort and strengthen one another, in our holy faith, holding nothing more deere vnto vs, then the saluation of others, and in Gods holy feare commend we one another to that faithful Creator, who is father of all, aboue vs all, and through vs all, and in vs all. To him be rendred all thanks, and all honor giuen for euer and for euer.

must all strue for Gods truth, and not struggle against it, not ambitiously contending for superiority, or maliciously how to vndermine and wrong one another. This is no lawfull combat, no Christian warre; this is not to fight a good fight. But we must wage warre against our common and our deadly enemies, the diuell, the world, and the flesh. The diuell is a roaring Lyon, a subtile Serpent, who hath ouercome the perfectest, the strongest, the wisest. The World is all wrapped in wickednesse. The flesh wrestleth against the spirit. We must put on the armour of God, resist the diuell, and he will flie from vs, crucifie the world, chasten our flesh, and bring it into subiection vnto the more noble part, our spirit. At length this our warre fare will come to an end, we may looke for a change. All the world is mutable, and of all things in the world man most mutable. We would change our condition, our Magistrates, our Ministers, our religion, all things. But the change that *Iob* speaketh of we least remember, we little thinke vpon the change of this mortall life. We may assure our selues that we all shall die. It is an act of Parliament that shall neuer be repealed, it is the way of all flesh. The daies of man are short and wretched: short, a spanne long: wretched, full of miseries. All flesh is as grasse, and as a flower; both doe fade, but the flower sooner. Cares, wantonnesse, ambition, yea, God in sundry respects cutteth off both the good and the bad, good flowers, and bad flowers; but all as flowers. The time of our change is vncertaine, and often sudden; that our minde be not troubled, that we alwaies be in readinesse. *Iobs* example admonisheth vs of this, *I looke still when my changing shall come*. Let vs after his example daily looke for our change. Let vs expect the comming of Christ. He commeth in post, the forewarnings are fulfilled: Iniquity aboundeth, Christian charity is frozen, the Gospell is preached: Then is the end. Let vs not slumber in security, or drue off to returne vnto our God. For it is hard for the buried in sinne to rise. Man often is suddenly smitten, that he hath no time to repent. In his last day he is disquieted by sickness, by Sarhan, yea, by his friends, yea, by his owne conscience. Let vs liue in reuerent expectation of the Lord with our loines girt, and with our lampes light, and let the trumpet of iudgement euer sound in our eares: it will well stirre vp our hearts. Let vs liue these few daies that remaine vnto the Lord, whom we ought

to haue serued all our daies. And lastly recounting the vanity of the World, the miserable estate of this life, and the inestimable blessednesse of the life to come, let vs with *John, Paul, Elias*, the blessed seruants and Saints of God, looke for the appearance of the comming of Christ Iesus: who will place vs vpon the right hand of his father, and giue vs possession of our inheritance, that wee may haue the perfect fruition of all the treasures prepared for vs by our God in Heauen. To him euen the Father, the Sonne, and the holy Ghost, three Persons, and one God of eternall Majesty, be all honour, &c.

A Sermon preached at his first comming TO YORKE.

LUKE I.

Verf. 74. That being deliuered out of the hands of our enemies, we may serue him without feare.

75 In holines and righteousness before him all the daies of our life.



He greater and better part of holy Scripture, either setteth forth Gods goodnesse towards vs, or our duty towards him. In these few, but most pithy words of *Zachary*, both are comprehended. The great benefit we receiue from God, is our redemption in Christ. The duty which wee owe to him againe, is in holinesse and righteousness of life continually to

As we haue redemption at the hands of God, so hee at ours should haue the duty of continuall holinesse and righteousness of life,

serue him. He toucheth our redemption in one word, but in many wordes explicateth the duty which we owe for it vnto our Redeemer: giuing vs hereby secretly to vnderstand, that men are easily taught to know; but hardly brought to doe their Masters will. Wee are rich in all speech and vnderstanding, but in deeds full poore and barren. We know much, but little doe we, *1. Cor. 1.* although amongst other things knowne, this be one; that, *Hee which knoweth his masters will, and doth it not, shall be beaten with* *Luk 11.*

- Mat. 23.* many stripes : and this another; that, *Not euery one that saith Lord, Lord, but hee which doth the will of the Father shall enter into the Kingdome of Heauen.* We are for all this such as those Pharises were whom Christ reprobeth, because they said, and did not. Euen such we are become, as *Iude* doth describe : *Wels without water, Cloudes without raine, Trees without fruite, dead; though not as yet pulled up by the rootes.* We are hearers of the word, and yet scanty that; but workers of the word we are not. God grant that the word wherein we now glory, bee not one day to our shame : that the Gospell of saluation beare not witnesse against vs, and condemne vs : that the words which Christ hath spoken vnto vs, heape not iudgement vpon our heads : that this be not our condemnation also, *that light being come into the world, wee lone darkenesse more then light.* Surely if we continue to professe in wordes, and deny in deeds; to crucifie to our selues our Saviour Christ afresh, to feed vpon our vomit. and to welter in the lothsome mire of our filthy sinne : we shall make our selues vnworthy of the Kingdome of God; we cannot claime the benefit of Christs merites, neither be partakers of that glorious redemption which *Zachary* here remembreth vnto vs : but the blood of Christ shall be vpon our heads, and we shall perish in our sinne as being guilty of our owne damnation. *Thy destruction O Israel is of thy selfe.*
- Iohn 3.*
- Heb. 6*
- 2 Pet. 2*
- Acts 13:*
- Ofsee 13:*

Our redemption, the end thereof, to serue him, the manner of seruice, in holiness, &c.

2 Wherefore to auoid Gods perpetuall indignation and our perpetuall confusion, let vs follow the counsell of *Zachary*; who instructed by the spirit of wisdom teacheth vs: First that we are redeemed : Secondly, that the end of our redemption is that we may serue him that hath redeemed vs; thirdly, after what sort we should serue him. Where he saith, that we are deliuered out of the hands of our enemies: it argueth that we once were in their hands. We are freed; therefore we were bound. And in this point wee haue to consider. First our bondage : then the meane of our deliuerance : and lastly the cause, by which wee were deliuered.

1
All men by nature bondmen :
1 Pet. 1.
Rom. 6.

3 *Adam* through his rebellion lost his freedome, and became a bondman; and all we through him and in him are bond: *conceined and borne in sinne* : the children of wrath, bond vnto Satan, and seruants vnto wickednesse, the deserued reward, whereof is death, euen double death, this our present mortalitie, and

and euerlasting damnation. *As by one mans sinne entred into the Rom. 5. world, and by sinne death: so death went ouer all men, in as much as all men sinned.* With Adam we lost Gods first fauour and protection; with him the gracious Image of God was blotted out in vs also; with him we were expelled out of Paradise, cast vpon the face of the cursed earth, throwen into the hands of our cruell enemy, whose liuery we did put on, and vnder whose miserable thraldome we liued. In this fall from God, we lost our immortality, we lost our freewill, we lost our wisdom, our vertue, our light, our glory, our ioy, our heauen, our God. Our peruerse heart became prone to all euill, and full of all sinfulness, we became vnwise in our iudgement, disobedient to our God, deceived & deceiuing, seruing lusts and deadly pleasures, liuing in maliciousnesse and enuy, hatefull and hating one another. We were *Ephes. 2.* without hope, and without God in this present world; all blinded in ignorance, and wrapped in all sinne. For as we changed our master, so changed we our minds and manners also, and for Christ we serued Antichrist; we threw away the loue of Gods eternall truth, and according to the ignorance of our blinded hearts, hungrily fed vpon all poisoned error, and plunged our selues into all wickednesse. This was our most miserable estate, thus we were, and thus we are by nature. This was the pitifull condition of all humane flesh.

4 Let vs now see the meane of this our deliuerance from this deadly captiuitie. We are ransomed out of the hands of our enemies, pulled out of the iawes of Satan, freed from the seruitude of Antichrist, of ignorance, and of sinne onely by the mediation of our redeemer Iesus Christ. He is the Lyon of the tribe of Iuda, which alone hath troden the winepresse, alone hath fought the battell, in fighting achieved the victory, and by vanquishing brought our enemy Satan vnder our feet for euer. On the crosse with his blood hee blotted out the hand-writing that *Col 2. Ephes. 4.* was against vs; hee spoiled our foes of the pray; he tooke euen captiuitie it selfe captiue: in a word, hee wrought our full and complete deliuerance. The price of our redemption was not gold but blood; the precious blood of our blessed Sauiour. The blood of Iesus Christ doth deliuer vs from all sinne. And as hee dyed to redeeme vs so rose he againe to iustifie vs. In rising againe hee triumphed ouer death now conquered; hee burst the

By Christ we are redeemed out of bondage.

the gates and chaines of hell, and set our feet in a place of great liberty, he cloathed vs with his righteousness, reconciled vs to his father, of enemies made vs friends, of no people the people of God, of strangers citizens with Angels and inhabitants of heauen, free denisons with the children of God, and heires of his euerlasting kingdome. This deliuerance out of bondage, this redemption, this kingdome of God, and euerlasting inheritance our Christ hath purchased, and God hath granted to all such as thankfully will receiue him, *As many as receiued him, to them hee gaue power to be made the sonnes of God:* and to receiue him, is to beleue in him: for so it followeth, *To them which beleene in his name.* Faith therefore is the meane to make vs partakers of that great redemption in Christ Iesus. Hereunto *all the Prophets beare witnesse, that whosoener shall beleene in him, by his name hee shall receiue remission of sinnes,* and withall eternall life.

John 1.

Actes 10.

Vs he hath deliuered after a more peculiar and speciall manner,

¶ And as Christ hath deliuered all his out of the captiuitie of Satan and sinne, so hath he also vs after a more special and peculiar manner out of that denne of theeuers, out of that prison of Romish seruitude, out of the bloody clawes of that cruell and proud Antichrist. Our God hath vsed our *Moses* to deliuer vs from Egyptiacall seruitude, that we may serue him henceforward in freedome of conscience, he hath led vs out of a maruellous darknesse into a maruellous light, he hath giuen vs (for his gift it is) an vnderstanding heart to know God the Father, and him whom he hath sent, Iesus Christ, vnto whom by this starre his shining Gospel he hath conducted vs. This trueth of God hath discovered, yea and diseomfited also grosse error. For the want of this light, was the cause of all our blindness, which is the mother of all superstition, which is the enemy to all religion. That now we haue eyes to see, and hearts to vnderstand there is no other cause besides the mercy of our redeemer.

The cause of our deliuerance is the mercy of him who hath deliuered vs.

6 For of the cause of our gracious deliuerance, thus *Zachary* recordeth. It was, saith he, *that he might shew mercy towards our fathers.* God made a couenant with our father *Abraham*, confirmed it with an oath, not that it might bee surer, but that wee might be more assured of it: the couenant was, that hee would shew mercy, and in mercy worke our deliuerance. To performe this couenant of grace and mercy made vnto our fathers, and comprehending also vs, he gaue vp his onely begotten sonne in the

the fulnesse of time to death. There was no other motiue why he should worke our deliuerance but onely this; his mercy. God therefore which is rich in mercy, for the great loue wherewith he loued vs, euen when we were dead by sinne, reuiued vs with Christ. The cause of our redemption was his good will onely. For, *By grace we are deliuered*. He did it according to the good pleasure of his owne will, according to the riches of his grace. So that all the steps to this our redemption, are built vpon mercy only. God in mercy made couenant of our deliuerance, in mercy confirmed it with an oath, in mercy through the merits of Christ performed his promise to vs, so that our whole redemption is free, not due, of mercy, and not of merites, *Not by workes which we haue wrought, but according to his great mercy he hath saued vs.* Man neuer brought one stone to this building, man neuer laid one finger to this worke; it is the onely building and worke of God, who in tender compassion hath both begun and finished it. We may well wonder that God with so mercifull eyes looked vpon so miserable and so sinfull creatures, that the Sonne of God would die for the redemption of his enemies. This doth indeed commend his loue, seeing that all which hee hath done, is of meere mercy in himselfe, without any shadow of merit in vs.

7 Now that Christ hath deliuered vs from Satan, and that with so deare a price, let vs fall no more into the clawes of that roaring Lyon, lest hee vtterly deuoure vs. He is cast out of our house; let him enter in no more, lest he bring seuen with him worse then himselfe, and then our euill end bee farre worse then our bad beginning. Now that Christ hath cleansed vs from our sinne, let vs not swine-like, returne to wallow in that slime againe. *Thou art made whole*, saith Christ, *I haue washed away thy sinne with my blood: Goe and sinne no more, lest a worse thing happen vnto thee.* Now that Christ in a mighty arme hath freed vs from Pharaoh, from the house of bondage, let vs returne no more to the flesh pots of Egypt, let vs not lust after quailles: for if we feed vpon them, we shall surfet of them to our destruction. Let vs serue no more him that serueth Satan, that vndoubted man of sinne. And lastly now that Christ hath opened our blinded eyes, and hath powred vnderstanding into our hearts: now that he hath giuen vs a lanterne to guide our feete, let vs tumble

Ephes. 2.

Tit. 3.

2

We were re- deemed to the end we might serue him.

Iohn 4.

tumble no more in darkenesse, but as the children of light walke in the light honestly, as becommeth men in so cleare noone day. For the end of our redemption is that we may serue him without feare, that hath so dearely redeemed vs.

Man borne
vnto labour
and seruice.

8 First, we must serue. Secondly, we must serue no other but him. Thirdly, him we must serue without feare. We were created, man is borne vnto seruice and labour, as birds vnto flight. We were not redeemed and bought with a price to be idle, and doe nothing, but to glorifie him in body and spirit that hath bought vs. We are not called to stand or sit still, but to walke e-
very one in that vocation wherwith he is called. The Scriptures are full of such speeches as these, *Goe, walke, worke, sweat, why stand ye idle?* To teach vs that seruice is required at our hands.

Matth 8.

Iohn 12.

2 Tim. 2.

Gen. 3.

Matth. 10.

We must serue
him and no
other.

Matth. 6.

9 God deliuered vs to the end that being deliuered we might now serue him as heretofore we serued Satan. We are not now our owne men to serue whom or how we list, but wee are his to serue him as he prescribeth. No man can serue two masters: we haue yeilded and promised our seruice to him, therefore besides him we may serue no other.

Not Mam-
mon as coue-
tous men and
vsurers doe,
Ephes. 5

10 We may not serue Mammon; for that is made to serue vs. The couetous man which serueth his money, is iustly called of *Paul, an Idolater*. For he is our God not whom we professe, but in whom we repose our trust, and whom wee serue and obey. When the Lord commandeth one thing, and his money perswades another: will not his obedience declare whom he maketh his God? God saith, *Lend freely and looke for no gaine*. But while the vsurer, whose mony is his God, remit his interest because of this, because the Lord hath so charged him? No hee will not so let goe his ten, or twenty, or thirty in the hundred. To him the glory of God, yea, and his own soule is vile, nothing is precious but onely money. What the Prophet speaketh of putting forth money to vsury, hee full little regardeth, but feedeth still vpon his mast, and blesteth himselfe when he waxeth fatte, not perceiuing that God hath already plagued him with a plague of all plagues the obduration of his heart. And although that God hath giuen him ouer into a dull and sencelesse mind, his eares being so dammed vp that nothing can haue entrance to moue or touch his hard heart: yet he still blesteth himselfe and his accursed soule. Thou vsurer, thou idolater, that doest glory in

Luke 6.

in thy shame, in thy euill gotten gold: doest thou not know that thy wealth shall melt like snow before the Sunne? thinkest thou still to hold it? *O foole this night shall they take away thy soule,* Luke 12
Luke 8. perhaps this instant, and then whose is all this? After that *Zaccheus* fell to the seruice of Christ, and that Christ entred into his house, he presently forsooke the seruice of Mammon, made a large restitution of that which he had gained by such vnlawfull meanes, and then began to be liberall, not onely to lend freely, but to giue for nothing: he gaue the one halfe of all his goods to the poore. If God would at this day worke thus in the heart of one *Zaccheus*, a rich vsurer: how many poore might be releued by such a restitution? He might mainetaine many a needy man, and saue his owne soule. Well this one thing wee know. This word that proceedeth out of Gods mouth against vsury, *shall not returne in vaine*: if it can not worke reformation, it will worke confusion. Esa 55.

11 As these serue their money, so there are some *Domino non seruientes sed suo ventri*, seruants to the belly and not to the Lord. He serueth the belly who frameth himselfe to be of any religion, so that in this world he may liue by it: when Popery hath the vpper hand, then a Papist; when the Gospel is in due estimation, a Protestant, all things to all men, that somewhat may be gained or saued to himselfe. Hee maketh no difference betweene the Masse and the Communion, Christ and *Beliall*, but for his belly sake will hake on both sides, serue all times and turnes. Such a one was *Leontius* Bishoppe of Antioch, who being in heart an Arrian, couered his religion, and ioyned with the Counsell of Nice in outward profession of the truth. So his soule was led by the diuell, and his body by the world. Not the belly as time seru- uers. Theod lib. 2 cap. 24.

12 Some and those many are seruants of men, as those which in matters of religion wholly hang their sowles vpon humane authorities and iudgements. So did the Corinthians; I hold of *Paul*, I of *Cephas*, and I of *Apollus*. So doe all the Popes fauorites. And so doe those that choose to themselves new masters, new teachers, according to their itching and wandering eares, esteeming such and despising others. So doe they which praise and flatter men in their folly, therby to winne themselves estimation with them which haue mens persons in admiration for gaines sake. Finally so doe they which repose their trust in Not men as the Popish faction, &c. 1 Cor. 1. 2 Tim 4.

in the merits of men, that seeke iustification or remission of sinne either by their owne workes or by the deserts of others. For to know that he is our redemption, sanctification, and iustice, is no small part of Gods seruice: to giue this to any other is to take it from him: which who so doth, is not worthy to be named his seruant. He that serueth him must serue him alone.

Not the
world, sinne
and Satan.
Rom. 6.

13 Not him and the world: For the world is wholly set on vanity and mischiese, it hateth him and therefore we must hate it. If ye be his seruants, let not sinne beare rule in your bodies or haue dominion ouer you. We must die vnto sinne, that wee may liue vnto God through Iesus Christ our Lord. He that doth sinne is the seruant of the diuell: the diuell is but a bad master to serue: he is a lyer, a thiefe, and a murtherer, and he entertaineth no seruants but such as be like him selfe, whose wages are fire, chaines, brimstone, darkenesse, wailing, howling, and gnashing of teeth: in a word, euerlasting death and damnation. Wee are not ransomed out of the hands of our enemies, to serue these masters, Mammon, the belly, men, sinne, the world, or the diuell: But we are redeemed to serue him onely, to serue our Christ, our redeemer that hath full dearly bought vs. *Thou shalt worship the Lord thy God. and him onely shalt thou serue.*

Deut. 6.

We must serue
with feare,
child-like, not
flauish.
Psal. 13.

14 Him we must serue *without feare.* In the Psalme it is said, *Serue the Lord with feare, and reioyce vnto him with reuerence.* And here we are taught to serue him without feare. As there is but one God, so the Scripture is alwayes one. There is a feare which children haue towards their parents, and a feare of seruants towards their masters. God will be feared of vs his children, but not as seruants, or if as seruants, not as slaues. The beleeuing Christian, the regenerate child of God, who through faith in Christ is certaine of his deliuerance from the diuell and from hell, assured of remission of sinnes, and of life euerlasting in the death and resurrection of Iesus Christ our Sauour, he serueth in the reuerent feare of loue, and not in that dreadfull feare of death and euerlasting damnation, wherewith the reprobate mind is daunted. He feareth not death, for he is sure of life; he feareth not damnation, for he is assured of saluation; he beleeueth that which Christ hath promised, and doubteth nothing of the obtaining of that which Christ hath procured for him. He is surely perswaded with Saint *PAUL*, that neither death, nor life, nor tribulation

Rom. 8.

bulatiō, nor affliction, nor any thing present, or to come, shall separate him from the loue of God, which is in Christ Iesus. Hee ^{1 Cor. 13} feareth therefore neither the sting of death, nor the power of Satan. But this certaintie of Gods loue towards him in Christ, and the testimony of his loue towards God againe, casteth out all feare of eternall punishment. For ye haue not saith the Apostle, ^{Rom. 8.} receiued againe the spirit of bondage vnto feare, but yee haue receiued the spirit of adoption, by which we cry Abba father. This spirit testifieth with our spirit that God is our gracious Father, and if he our Father, we his children; and if his children, heires of his glorious kingdome: The preaching of the Law, letteth vs see our sinne, but no remedy against the sting thereof, so that it maketh vs feare, and with trembling looke for the rewarde of sinne, which is euerlasting death. But the spirit of adoption by the preaching of the Gospel, telleth vs that in Christ we haue remission of sins, we are reconciled vnto God, and adopted by him, we are his chosen children, and may boldly and ioyfully call him father. And this certaintie of our saluation, the spirit of God testifieth to our spirit, whereby wee put away all seruile feare of punishment, being assured of Gods constant fauour and eternall loue towards vs: who neuer leaueth vnfinished that which hee hath begun, nor forsaketh him whom he hath chosen.

15 Therefore dangerous and desperate is that doctrine of the Papists which doth teach vs euer to be doubtfull and in suspense of our saluation. A lamentable, discomfortable, and miserable estate. Here it is in one word confounded. For Zachary saith, we are redeemed to serue him without feare, or doubtfulness. For where doubt is, there is feare, and what greater feare, then of a thing so fearefull? He that will serue God, must serue him in a quiet and ioyfull conscience, with a sure and vndoubted confidence of mercy and saluation in Christ the Lord of mercy. *With thee is mercy*, saith the Prophet, *that thou maiest be feared.* As if he should say; Thou art full of clemency and compassion, and therefore we serue thee with a reuerent, and without a seruile feare, being perswaded of thy great mercy. ^{Psal 137.}

16 Feare is euer of the inferior to the superior. It is not required in the Prince to feare the subiect, the master the seruant, the father the child, or the husband the wife; but contray in all. ^{Inferiours must feare Superiours.} God.

God feareth not man his creature, man ought to feare God who hath created him: to feare him as a louing father, and not as men doe feare a fierce tyrant.

Our feare
must be ioy-
ned with
loue,

17 The true feare which is required of vs, is euer ioyned with loue. The good child feareth to offend his father for that loue and reuerence he beareth to him, and not in respect or for feare of punishment. The honest and well natured wife that truly loueth her husband, for the same cause feareth and taketh great heed lest in any thing she should offend him. Euen with such feare ought we to serue our God, who is our father, our Christ, who is our spouse. Of this godly feare the Prophet *Dauid* saith, *Serue the Lord in feare.* And againe, *Feare the Lord all ye his Saints* Of this Christ speaketh, *Feare him which can destroy both body and soule.* This feare great goodnesse and happinesse do accompany. It is the beginning of true wisdom. For all wisdom with, out the feare of God is but earthly, fleshly, and diuellish. They that haue it shall be satisfied with all good things: *There is no want to them that feare him.* It causeth men to decline from euill; it banisheth sinne, worketh repentance in mans heart, and happy are all they that feare the Lord, as they cursed which feare him not. If the Angel had feared the Lord, hee had still kept his place and glorious estate, and not bene made of an Angel, a diuell, cast out of heauen into hell. If *Adam* had loued and feared God, he had not bene banished out of Paradise, and throwen vpon the face of this cursed earth. If the feare of God had not of old wanted, the whole world had not bene drowned. If the city of *Sodoma* had feared God, they might haue remained in prosperity vntill this day. If *Caine* had feared God, he had not so treacherously murdered his brother. If *Cham*, he had not so shamefully discovered his father. If *Laban*, he had not so deceitfully dealt with *Jacob*. If *Pharaoh*, he would haue let *Israel* depart when God commanded. If *Israel* had loued and truly feared God, they would not haue loathed *Manna*, despised *Magistrates*, followed fleshly lust, murdered the Prophets, crucified Christ and persecuted his Apottles. If the *Corinthians* had feared God, they would not haue bene so contentious, so proud, so adulterous, neither would they so vncharitably haue iudged their brethren in things indifferent: they would not haue condemned mariage, the institution of God, neither in such sort prophaned the

Psal 2:
Psal 34.
Matth 10.

Psal 34.

Gen 3.

Gen 7.
Gen 19.
Gen 4.
Gen 9:
Gen 29.

Num 11.

1 Cor 11.

the holy Sacraments of Christ. The feare of God would haue brought forth better fruit in all these, and the want thereof brought forth this bad fruit.

18 If the feare of God dwelt in our hearts, the Gospell so truly and plentifully preached among vs, would no doubt bring forth farre more fruit, after so many monitions, perswasions, and entreaties we would lead a better life. When there are amongst vs many that breed contention and make diuision, that lend out their money vpon vsury, that pollute their neighbours bed with adultery, that shut vp the bowels of mercy and compassion, and suffer Christ to begge, crie and starue in the streetes, that neither regard the heauenly message of their saluation, nor esteeme the messenger by whom it is brought, that shew no reuerence to the word of God, but manifestly hate, loath, and despise it, is it not too cleare and manifest that wee feare not the Lord.

The preaching of the Gospell with so little fruit, is a token that the true feare of God is wanting.

19 If the feare of God were in vs, would we deale with the seruants of God as we now doe? The dealing of *Hannu* the sonne of *Nahash* towards *Dauids* seruants was not more villanous then the dealings of the world are with the honourable Embassadors of the most high God at this day. *Dauid* sent his seruants to the King of the children of *Ammon* to comfort him, straight vpon the death of his father. The malicious *Ammonites* misconstruing their intent, whispered in the eare of their Lord: *Thinkest thou that Dauid doth honour thy father, or that he hath sent comforters vnto thee? Are they not rather sent as spies to search the City, and so to overthrow it?* He had no sooner heard the name of a spie, but hands were laid vpon *Dauids* seruants, they were sent away with their beards halfe shauen, and their coates cut off in the vnseemeliest place, to his owne euerlasting ignominy and shame, which so despitefully vsed men sent vnto him of meere loue and hearty meaning. For the good King had no other drift or purpose in his heart: but this: *I will shew kinnesse to Hannu, as his father shewed kinnesse vnto mee.* The true *Dauid*, the most mighty Prince, the King of all Kings hath in fauour, mercy, and reconciled loue, sent his Embassadors, his Ministers vnto you, to comfort you in your griefes, and to bring you ioyfull tidings of a Kingdome which it

The cruel entreating of Gods messengers.
2. Sam. 10.

Phl. 1.
1. Tim. 1.
1. Cor. 4.

hath pleased his father to bestow vpon you: These messengers ought of right to be honourably receiued. Entreat such with honour, saith the Apostle. Nay, such messengers are worthy of double honour. But behold they are taken as if they were spies, they are accounted as the offscourings, refuse and baggage of the world: not as the Embassadors of the great King, but as contemptible peasants and base outcasts of men. Away they are sent loaden with spitefull wordes, with slanderous reproches, iniurious dealings, all kinds of contumely and disgrace. But note of whom: of the Ammonites which feare not God, of the prophanely minded Atheist, of the carnall gospeller, of the zealous hypocrite, of such in whom the feare of God, or the care of their soules remaineth not: of such as also spoile the patrimony of Christ, such as would not sticke I thinke to sell Christ himselfe if they might for money as *Iudas* did, and to cast lots for his coat with *Pilates* souldiers. This robbery and spoile, this despitefulnesse and ignominy done vnto *Dauids* messengers he tooke in such sort, as done vnto himselfe. For the wrong or ignominy done to the messenger, is done to the master who sent him, and on whose businesse hee goeth. *Dauid* would not put it vp so, but reuenged it. He comforted his faithfull messengers, sent them new apparell, and caused them to remaine at an appointed place *Iericho*, vntill their beardes were growne againe, for it was ignominious to the Iewes to be beardlesse. Afterward he addresseth forth an army of strong souldiers, who set vpon the Ammonites, put them to flight, and made great mortality. And doth not Christ our King esteeme the ignominy done to his messengers, as if it were done to himselfe? Hath he not said, *He that despiseth you despiseth me*? No doubt hee shall comfort his afflicted and despised messengers, As they suffer for him, so shall they raigne and shine in glory: *It is a righteous thing with him to render vnto them that are despised, rest, but vnto despisers tribulation and vengeance in the day when hee shall shew himselfe from heauen with armies of Angels in flaming fire to the confusion of his enemies.* And if in this world also hee take from such vnthankfull Ammonites the Gospell, religion, all knowledge and learning, if for the light he giue them darkenesse, for truth lies, for knowledge blindnesse, for

2. Thess. 1.

for learning barbarisme, for Christ Beliall; they haue the iust reward which is due vnto them that truely feare not the Lord. We must serue, we must serue him, we must serue him without seruile feare.

20 But after what sort? *In holinesse and righteousness before him all the daies of our life.* Here wee are to note first that God himselfe prescribeth how men shall serue him, then what seruice it is which he prescribeth. God accepteth of no seruice, but such as he commandeth. *Ye shall not doe euery one that which seemeth right vnto you, but ye shall doe whatsoever I inioine you,* saith the Lord. Our seruice is limited to that which God liketh. Their worshipping and seruing of God is in vaine, which teach doctrynes the precepts of men. That which men thinke highly of, that doth God abhorre. *Saul* thought that sacrifice had bene seruice: God had liked better of his obedience. *Oza* supposed hee had done God very good seruice in holding vp the Arke which was like to fall. But God taught him that it was farre otherwise. The Scribes and Pharisees thought themselues the onely men that serued God, because of their long and often praying, their much fastings, their washings, their tithings, their giuing of almes: but who required these things at their hands? Where hath God prescribed these kinds of outward seruice and worship to be done, as being acceptable to him without inward holinesse and true righteousness? In the same ranke with these Pharisaicall deuises wee may place those papall inuentions of Masses, Pilgrimages, Vowes, auricular confessions, and whatsoeuer man hath inuented without the warrant of Gods word, seeme it neuer so godly and holy vnto them. For the word of God is the onely rule of our religion, our onely direction in the seruice of God.

21 The seruice which God hath heere prescribed vs is this, *To serue him, in holinesse and righteousness before him, all the daies of our life.* Herein is contained wharsoeuer God commandeth in his Law. This is the brieft of both the Tables. Holinesse hath relation to the former table, and righteousness to the latter: In holinesse is set forth our duty towards God, in righteousness towards man. Wee must serue God in holinesse in respect of himselfe, wee must serue man in righteousness.

Mat. 23.

recusnesse in respect of God. For that which we doe to men, if he command it, we doe it vnto him. *In as much as ye haue done this, saith Christ, to one of these little ones, yee haue done it to mee.*

Our election,
his will, com-
mandement,
example, cal-
ling, requireth
holinesse at
our hauds.
Ephess. 1.
1. Thess 4

22 Holinesse is the end of our election: *He chose vs before the foundations of the world, that we might be holy.* Our holinesse is a thing which God doth greatly desire: *This is the will of God euen your holinesse.* Vnto holinesse we are not onely constrained by his commandement, but allured also by his example: *Be holy because I am holy* Vnto this we are called: *For God did not call vs vnto uncleannesse, but vnto holinesse.* So that vnlesse we esteeme vilely of our owne election, vnlesse we refuse to satisfie the will, to obey the commandement, to follow the example, and to answer the vocation in which God hath called vs, wee must bee holy.

Our holinesse
must appeare.

1. Tim 6.
Dan. 6.

23 And this our holinesse in seruing of him must not bee smothered in our minde, or concealed in our chamber, but bee shewed in open place. As his benefits towards vs are more cleare then the noone day: so our confession of him and praise of his name must bee openly in the face and eyes of the world, especially in the congregation of his Saints. For whosoeuer saith Christ is ashamed of mee before men, I will bee ashamed of him before my father. Christ hath giuen vs example, hee made a good and an open confession vnto Pontius Pilate. Daniel being forbid by the King, praied openly thrise a day to the God of Israel. God commanded Salomon to build him a Temple, wherein publicly hee would bee serued and worshipped of all his people. All the people ascended vp to Sion, to the house of the Lord of hosts, there publicly to serue and praise their God. Such as will be members of Christ must be knit together in one body: and in one place with one mind and one mouth glorifie the Lord.

When Chri-
stian assem-
bles to the
seruing of
God may bee
secreet, and
when not.

24 It is true that when the Church is infested and polluted with idolatry and superstition, when the house of praier is made a denne of theeues, the Temple of God a synagogue of Satan, when the truth of God is persecuted with the professors thereof, then wee are to serue him as wee conueniently may. When publike seruice is publike idolatry, then wee are to listen

vnto those admonitions, *Avoid the worshipping of Idols: Beare no yoke with Infidels, Depart, Goe out,* Touch not that which is polluted. Rather celebrate the Pasche in the wilderness with Christ, then in a Temple prophaned and defiled with idolatry. When the Gospell is persecuted, secret congregations are allowed. When Christ was crucified, the Disciples kept themselves secretly together in a parlour at *Ierusalem* for feare of the Jewes, and there serued God. Such private congregations the Ecclesiasticall Histories plentifully set forth and commend. In such tempests to serue our God in deserts, in hills, in dennes, and holes of the earth wee must bee content. But conuenticles or priuat meetings, when the Gospell of God being strengthened with the ciuill hand, hath his free and safe passage, is publickly and sincerely preached, when all persecution and feare thereof is wholly vanished, haue beene euer suspicious, and they are the nurses of all errors. It is the property of froward sectaries, whose inuentions cannot abide the light, to make obscure conuenticles, when the doctrine of truth is set at liberty. The Donatists, the Arrians, the Anabaptists, the Family of loue, with all others of the like sort, fostered vp their errours in secret and darke corners. But such as be of the flocke of the great sheepeheard Christ, ought to assemble themselves in one sheepefold. Peruerfity neuer wants excuses, neither is satisfied with any reason: but no man can in right refuse to communicate with vs in our Church. It is the sanctuary of the Lord, the house of God, the Arke of God, wherein the treasures of Heauen are laid open for our vse, no other then such as God hath commanded. The golden pot with Manna, the flourishing rod of *Aaron* and the tables of *Moses*: these are no bugges to fray away Gods children. They haue nothing offered them but the heauenly foode, whereupon the elect of God should feede, euen that bread which Christ hath sanctified and broken vnto vs for our comfort.

35 Such stray sheepe therefore as will not of their owne accord assemble themselves to serue the Lord in the midst of this holy congregation may lawfully and in reason ought to bee constrained thereunto. For though religion cannot be driuen into men by force, yet men by force may be driuen to those

Christian magistrates may constrain their subiects vnto open assemblies where God is serued.

ordinary meanes whereby they are wont to be brought to the knowlde of the truth. Parents cannot constrain their children to be learned : But parents may constrain them to repaire thither where they may be taught. Thus you see that God must be serued of vs in holinesse : holinesse openly declared and professed, not secretly kept & laid vp only in our harts & bosomes.

With holines
righteousnes
must be ioi-
ned.

26 It foiloweth in the words of *Zachary*, *And in righteousnesse*. This righteousness hath chiefly respect to the second table, and putterh vs in mind how we ought to vse our neighbor. In doing right vnto him we serue the Lord Iesus (whose commandement this is) in righteousness. One lesson well obserued were sufficient for this matter. If we could loue our neighbours with that kindnesse which we doe our selues, which is the precept of the Law, we would not want in any part of righteous duety towards men. *Render vnto euery one that which is due*, this is righteousness.

Rom. 13.

Righteous
Magistrates

27 They which are in authority are called *Iustices*, to the end that their name might put them in minde of that duety which they owe to the Common-wealth : If they doe not see that Lawes be put in practise and execution : if in iudgement they doe not iustly punish transgressors, and deale in deciding matters of controuersie betweene man and man with an euen hand ; if for feare they cruelly cast away the innocent (for cowards beene euer cruell) or for fauour spare the rich ; if they be men of corrupt mindes, patrones of euill men, and of euill causes for their owne commodity : if they be not vvise vvith *Salomon*, if they feare not God vvith *Moses*, if they loue not the truth as *Dauid*, if they hate not couetousnesse as did *Samuel* : surely they doe not serue God in righteousness and iustice, because they are iniurious tovvards their neighbours.

Righteous
Ministers.

28 The Minister of Gods vvord is also a seruant. We are your seruants brethren for Christs sake, vvwhose embassage vve bring. If vve be fraudulent or negligent in performing the parts of this duety, vve are most vnrighteous.

Righteous
rich men.

29 To serue in iustice is the duety of euery man : The rich man is a seruant to the poore to relecue and comfort him as hee is able. For that is right, and to that end God hath made him rich, that hee as a faithfull steyward might bestow those rich blef-

blessings vpon the family and household of God, *Iohn* the Bishop of *Constantinople*, who for his liberall releeuing of the needy, was surnamed the *Almaer*, was wont to prouide daily meat for the poore, and when it was made ready, to come forth and himselfe see it serued. This seruice is of vs very slenderly and slackely done: Christs impotent and miserable members are sent away not releued. To suffer him in his members so to begge, who hath giuen thee all that thou hast, is horrible ingratitude, it is not the part of a Christianly affected heart of one that serueth his Lord in righteousnesse.

30 The counsellor at the Law is a seruant to his client, whom he ought to serue in righteousnesse. Take not excessiue of the poore, for that is not right and equall. Of right you should euen without money plead his cause: so God commandeth, who will no doubt in that respect pay you your fees with a bountifull hand. Take not of both parties, for that is trechery and not iustice. Thou takest not those fees, but stealest them. Neglect not thy clients cause, if thou promise, performe, neither take vpon thee more then thou canst well answer. If with words and subtle handling thou winnest an euill cause to another mans wrong, thou art guilty of that wrong: if thou doest by negligence loose a good cause, thou art guilty of that losse, and seruest not thy client, nor thy God in righteousnesse.

Righteous
Lawyers.

31 To conclude and knit vp all in a word, of what trade or vocation soeuer we be, this we must know, that he onely serueth God in holinesse and righteousnesse, who denying impiety and worldly concupiscence, liueth *soberly, iustly, and holily in this present world*: soberly as touching himselfe, iustly towards his neighbour, and holily as concerning God: he that casteth off the old *Adam* and putteth on Iesus Christ, he that truly repenteth, that leadeth a new life, who heareth the word and worketh it, who knoweth the will of God and doth it.

Righteous
men of what
estate soeuer.

Tit. 2.

32 And this we must doe *coram ipso*, before him. The seruice which we doe before him must be zealous, hearty, and sincere. We may not serue God with luke-warme seruice as the *Laodiceans* did. For then God no doubt will vomit out vs as he threatened to doe them. Vehement therefore and zealous must we be for the house of God, for the glory of God, and in Gods seruice.

Our holinesse
and righteous-
nes must be in
zeale.

Apos. 2.

Serm. 10. *A Sermon preached at his first comming to Yorke.*

With what
kinde of zeale
we must serue.

33 But euery zeale God doth not accept or like of. For as there is a zeale according to knowledge, so there is a blind heady zeale void of true knowledge, and therefore of true faith. *S. Paul* in his blind zeale persecuted the Church of God. The Iewes in their blind zeale crucified their Lord Christ. *They haue a zeale*, saith the Apostle, *but not according to knowledge*. If they had knowne the Lord of glory, they would neuer haue crucified him. This blind zeale causeth poore deceiued soules to thinke themselves zealously affected towards Christ, when they are stubbornly set for Antichrist. Zeale without knowledge, is not zeale, but stomacke. It is not true zeale, but rather a brainicke giddinesse, which causeth many to forsake their naturall home, and to wander to *Ierusalem* there to worship God: as if they thought with *Benadab* King of *Syria* that God were the God of the hills and not of the valleyes. It is another thing to be eager, and another thing to be zealous. They deceiue themselves which thinke they doe the duty of seruants zealously bent in their masters cause, when they are sharpe without all sober and staied consideration, reprobuing them openly, whom they ought priuately to admonish, rashly condemning them whom they ought charitably to iudge as brethren.

1.Tim.1.
Rom.10.

1.Reg.20.

Examples of
true zeale in
Gods seruice.

Exod 33.

1.Reg 18.

2.Keg. 10.

Num. 25.

1.Mac. 2.

John 7.

Luk. 19.

Psal. 119.

34 We must be zealous in Gods cause. For Angels themselves without zeale are nothing. But our zeale must be as I said with iudgement. Yee are not ignorant what heroicall zeale there was in *Moses*, in *Elias*, in *Iehu*, in *Phinees*, in *Mattathias*, in *Christ*. This zeale, this loue, this true holinesse and hearty feare of God, is abated in the best, and vtterly banished out of most men. Where now in what corner of this earth shall we find a man in zeale comparable vnto *Dauid*, whom, when the word of God was contemned, and his Ministers despised, the grieve thereof had like to haue wasted away? *My zeale* saith he, *hath euen melted mee, because mine enemies haue forgotten thy words*. What a Crosse, what a torment was the sinne of *Sodom* to the heart of iust *Lot*? The small remorse which we haue for sinne, sheweth our zeale is not very great. Let vs pray therefore to God as to increase our faith, so to kindle true zeale in vs, that we may as *Phinees* with the sword of the holy Ghost, the word of God, runne through, cut asunder, and destroy all the filth and vncleannesse which

which lyeth lurking in our hearts; that we cut off all our lewd affections, our carnal lusts, our lasciuious thoughts; that we may so mortifie the members of the body, and rectifie the affections of the mind, that with a chaste life in body and soule, we may glorifie our God. Let vs pray for the zeale that was in Christ Iesus, that we may with the sharpe whip of vnfaigned repentance driue out of our bodies, which are the temples of Gods holy spirit all buying and selling, all couetousnesse, vsury, enuy, lying, deceit; that we giue not our bodies and souls to any such prophane vse, but to be kept vncorrupt and pure as becometh the temples of his holy spirit; that we may offer vp vnto God in the midst of these temples, the sacrifice of an humble and of a contrite heart, the sacrifice of righteousness, the sacrifice of praise. Let vs beseech him I say, to enflame our hearts with true zeale, that earnestly seeking our owne saluation and the safety of others, we may bee zealous as the blessed Apostle was with the zeale of God: euen holy and zealous before the Lord.

psal. 51.

2 Cor. 11.

35 For as our zeale must be coupled with iudgement and knowledge, so with truth and sincerity. God will not be serued with fained holinesse and with counterfet religion, with outward shewes and with the lips, but with the heart. In our prayers we must powre out our hearts before him: in repentance our hearts must be rent a sunder: in our almes we must keepe a single heart: when the word is preached we must open our hearts to receiue it: whatsoeuer we doe in his seruice, we must doe it heartily as to the Lord. For all our seruing of him is in vaine, nay it is damnable if wee seeke onely which way wee may appeare holy and righteous vnto men. Such as wee would seeme to be, we must be indeed, such wee must appeare in truth before that Lord who seeth our very hearts, and examineth our inmost reines. Let vs euer remember that God looketh vpon vs with open eyes, he beholdeth in greatest darknes, he seeth the vnsearchable heart and thought of man: no secret can bee kept secret from him. This would bridle in vs all inward wicked cogitations all outward wicked workes, if we could well and as wee should consider it. For if we be ashamed and afraid to offend in the sight of man, who hath onely power ouer our mortall body; how much more should wee bee overcome with shame and feare

Our zeale must be as in knowledge, so in sincerity.

Our seruing
o: God must
continue all
the dayes of
our life.

to sinne in the sight of that eternall God, who hath power ouer body and soule, to cast them both into eternall fire.

36 Thus we are to serue our redeemer, we are ransomed and bought to serue not for a day, but for all our dayes, we are redeemed for euer, to serue him for euer. He that runneth, is not crowned till he haue ended his race, and then beginneth his glory. *Indas* and *Demas* began to serue the Lord: but they were soone weary: their seruice was vnrewarded, because it was vncontinued. Onely he that continueth to the end shall be saued, which saluation of our soules and bodies, the Lord of his infinite mercies grant, that we may aspire vnto him in this life, and attaine vnto him in the life to come, through the merits of Iesus Christ, to whom with the Father, and the holy Ghost, &c.

A Sermon preached at Yorke.

ROM. 13.

Verf. 8. *Owe nothing to any man, but this, to loue one another: for he that loueth another hath fulfilled the Law.*

9 *For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse; thou shalt not couet, and if there be any other commandement, it is briefly comprehended in this saying, even in this; Thou shalt loue thy neighbour as thy selfe.*

10 *Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Law.*

11 *And that considering the season, that it is now time that we should arise from sleepe: for now is our saluation neerer then when we beleued it.*

12 *The night is past, and the day is at hand: let vs therefore cast away the works of darknes, and let vs put on the armour of light.*

13 *So that we walke honestly as in the day.*

Magistrates
ought to be ob-
eyed whe-
ther they be
Heathen or
Christian.



VR Apostle in the former part of this Chapter, hath diligently set downe as well the office and authority of a Magistrate, as also what duty and obedience the subiects doe owe vnto him. Hec was occasioned hercunto, for that the Iewes, the elect nation of God (who there-
fore

fore claimed to be a free people) could not abide so to subiect themselves, as to liue obediently vnder forreine Princes. The Gentiles which now were become Christians, thought it not agreeable to their holy profession, to yeeld obedience vnto wicked Magistrates, persecuters of true religion, who by euill meanes had attained vnto that authority, and behaued themselves as ill in it. *Paul* in this treatie of a Magistrate, meeteth with both these errors. He layeth downe this foundation for an absolute and generall rule: *Let every soule be subiect to the higher powers.* This obedience he requireth both of Iew and Gentile, of Prophet and Priest, in summe, of euery Christian: and this position he prooueth by sundry forcible reasons.

2 First there is no power but of God. The powers that are bee ordained of him. Be the Magistrate Iew or Gentile, Christian or Heathen, good or bad, he hath his authority from God the Magistrate of all Magistrates. God hath placed him and ordained him to be thy gouernour, in respect wherof thou art bound for thy conscience sake towards God for to obey him. Another reason why euery soule should liue in subiection to the higher power is, because whosoever resisteth the ordinance of God, prouoketh the iudgement of God against himselfe. If God for thy sinne set a wanton, an hypocrite, yea, or an Infidel ouer thee, thou must obey that wanton, that hypocrite, and that Infidell, and not rebell against him. God hath ordained him; to resist that power, is to resist the ordinance of God, to conspire against him, is to conspire against God, to reiect him, is to reiect God. Christ submitted himselfe to the authority of *Cesar*, and to *Pilates* iudgement. Resisters and rebels receiue to themselves condemnation; they neuer haue, neither euer shall escape the heauy hand of Gods wrath; they seele it often in this life, but in the life to come, if they escape it here, they are sure to seele it. A third reason why we should liue obediently is, because there is no reason why we should doe otherwise. For why should any man desire not to be subiect? Because he is afraid of the power of kings and rulers? Princes are a terror, not to them that do well, but to euill doers. Wilt thou then be without feare of the power? Withdraw not thy selfe from obedience, but doe well, so shalt thou haue praise and be without feare. For this end Magistrates are appointed

Why obedience should be yeelded vnto Magistrates.

appointed of God to maintaine the good, and repress the euill. And the Magistrate is so necessary in respect hereof, that no commonwealth can be safe, or long stand without him. For if the bad were not bridled more by the authority of the Magistrate, then by any moderation in themselves, they would eat vp the good, and a wonderful confusion would soone follow. A fourth reason may be this. God hath put a sword in the Magistrates hands, to shew that he hath appointed him as his vicegerent to take vengeance on them which doe euill. So that the very sight of the sword, ought to put vs in mind of his power and our obedience. For God hath not deliuered him a sword for nothing: he is the Minister of Gods wrath, he hath not received the sword in vaine, it is giuen him to smite the wicked withall.

Magistrates
to be obeyed
in the Lord
for conscience
sake and
not for feare
only.

3 Wherefore ye must be subiect not because of wrath onely, but also for conscience sake. The Apostle concludeth vpon the former reasons, that we must submit our selues obediently vnto the Magistrate, and attempt nothing against him: not onely for feare of punishment, he being the Minister of Gods displeasure; but also for conscience sake, in that God requireth this obedience at our hands. All this notwithstanding if Magistrates should command that which is impious, and which God forbiddeth, in such cases, we haue our answer well warranted, *Melius est obedire Deo quam hominibus*. It is better to obey God then men.

After 5.
Tribute due
to Princes.

4 In token of this obedience we pay them tribute: asacknowledging them to be Gods Ministers. It is not strange or a new custome to pay custome to Princes: All nations, all people haue euer vsed it and yeelded it, and Magistrates well deserue it. For their office is both painefull and chargeable; they euer caring for the benefite of the common wealth, to repress the euill to strengthen the good, to set vp vertue, to cast downe vice, to defend their people and countrey, and in well gouerning, as the good Ministers of God, to spend both their goods and liues. These Magistrates must be supported and may lawfully receiue the reward of their labors: may they must receiue it. Wherefore vnlesse ye will be inurious and withhold backe from them that which is theirs, euen by debt and not by courtesie, giue to all men their duty; tribute to whom tribute, custome to whom custome, feare to whom feare, and honor to whom honour is due.

We

third day he rose againe from death, hee ascended into heaven, from thence shall he come to iudge the quick and the dead: to whom all the Prophets beare witnesse, that through his Name, all that beleeue in him shall haue remission of their finnes. Such as this is, were the Sermons of the Apostles. Heere are all things necessary to saluation expressed. This is that which God commanded his great Apostle S. Peter to preach. In this doctrine would he haue his people trained vp. The people receiued it as a sufficient doctrine. Peter and Paul were directed by one spirit: they neither esteemed to know any thing but Iesus Christ, and him crucified, neither could they testifie or preach ought but him. This sermon is diuided into three parts: the first, that Iesus Christ the Lord of all was sent vnto the people of Israel to preach peace; the next, that he died and rose againe from death to procure vs this peace; the last, that we are made partakers of this peace by faith in his name. Iesus Christ the Lord of all was sent vnto the people of Israel to preach peace. Let vs wey the words seuerally: they are most effectuous, fully setting forth the mysterie of our saluation.

1 Cor. 2.

The parts of
his sermon.

I
Iesus Christ
Lord of all
sent from
God to
preach peace
Matth. 1.
Luke 2.

Act 14.
John 1.

Rom. 8.

Psal. 45.

Isay 61.

24 Iesus by the interpretation of the Angel is a Sauour: *Thou shalt call his name Iesus; for hee shall saue his people from their finnes.* The Angel appearing to the Shepheards, said: *Behold, I bring you tidings of great ioy, that shall be to all the people; that is, that vnto you is borne this day a Sauour.* The Ethniks doe seek their safetie in their Idols; the Iewes in the obseruances of the Law, and traditions; the Papists in their pardons, purgatorie, masses, merits; the true Christians seeke it in Iesus Christ the Sauour, and in none but him. Hee will not be marched therein with any other: but hee is a full, perfect, and onely Sauour. He is the Lamb of God that taketh away the sin of the world. There is neither water, nor fire, bulls, nor bells, masses, nor merits, Pope, nor pardon that can saue vs. There is neither diuell, or flesh, nor world, if hee saue vs, that can condemne vs. For who can condemn whom he doth iustifie? And whom hee iustificeth nor, who can saue? Christ is annointed. And Iesus is called so, because hee was annointed of God about his fellowes. Wherevpon Esay the Prophet writeth of him: *The spirit of the Lord is vpon me; for he hath annointed me.* Annointed he was to be a king
and

and Priest: for they among the Iewes were wont to be annoin- *Rom. 17.*
 ted. He is the king of kings, and the Lord of lords. The wise
 men of the East did acknowledge him a king: *Where is hee that*
is borne king of the Iewes? *Zachary* sheweth further what maner *Matth. 2.*
 of king: *Behold, thy king cometh to thee meeke, and riding vpon* *Zach. 9.*
an asse, and vpon a colt: the foale of an asse. This our king doth go-
 uerne vs with a right scepter. *The scepter of thy kingdome is a scap- P sal 45.*
ter of righteousness. He doth defend vs with a mighty & stretched
 out arme, against whose power no power can stand. Hee is that
 triumphant Prince which hath most victoriously vanquished
 and throwen vnder foot our enemies. They labour in vaine
 that kicke against the prickles, that strue against his Gospel. For
 he is a Prince of might that doth defend it: and the gates of hell
 shall not preuaile against it. The Sunne will runne his course:
 the passage of the Gospel cannot be stopped. The Gospel is not
 bound. While it is persecuted, it is enlarged. The blood that is
 spilt for it, is the very seed of it. Now as hee is our king, so our
 Priest and Prophet too: at whose mouth we should require the
 Law of God. That Prophet like vnto *Moses*, the searcher of *Deut. 18.*
 trueth. That very sonne of God of whom the father hath said, *Ip- Ma 16. 3.*
susum audite; Here ye him. He is the Priest, which once for all, *Heb 9.*
 hath sufficiently sacrificed for our sins, by himselfe, and by none
 other, once, and not often, vpon the crosse, and not vpon the al-
 tar; sufficient for all such as shall bee saued. Hee is the Priest, the
 high Bishop that maketh intercession for vs: the onely mediator
 betweene God, and man, to teach man the wil of God, to recon-
 cile God to man, to make intercession betweene God and man.
 These are the peculiar dueties of Christ, as wee are taught in the
 Epistle to the Hebrewes.

35 Which is Lord of all. Lest the Gentiles should conceiue
 that Iesus Christ was promised, and sent to be a Sauour onely to
 the Iewes, he answereth that obiection by a preuention (so to
 terme it) calling him Lord of all: the Lord of the Gentile as wel
 as of the Iew. Christ will that all men be saued, that is, men of all
 sorts. He was sent to preach peace to all, both Iewes and Gen-
 tiles. He is the Lord ouer all, euen the Lord of glory to whom
 all power is giuen both in heauen and in earth. He hath bought
 vs all with a great price, that we should serue him in holinesse
 and

Christ the
 Lord of all,
1 Tim. 2.
Matth. 28.

1 Cor. 6.
Luke 1.

and rightcousnes Let vs remember therfore that of the Prophet: *If I be a Lord, where is my feare, saith the Lord of Hostes?* Feare not them which kill the body, but be not able to kill the soule: but rather feare ye him, which is able to destroy both body and soule in hell.

36 Which God hath sent When the fulnesse of time was come, God sent forth his sonne, made of a woman, and made vnder the Law, that he might redeeme them which were vnder the law. He was made man for vs, that in our nature hee might suffer for vs. He was sent of his father being equal with his father, and being in the forme of God, he made himselfe of no reputation. All to lift vs vp, that were cast downe to hell, and to rid vs from the bondage of Satan and his Angels to whom we were enthralled. For that is imported by the peace mentioned in the words that follow. God preached by him, *He sent me to preach the Gospel to the poore*, saith Christ himselfe in *Esay*. To preach the Gospel, euen the Gospel of peace; not to preach warre betweene God and man, but to preach peace. For the word of the Gospel is the word of reconciliation.

37 And here by Christs example all messengers of God and Ministers of his word are taught by the way, that before they meddle with doing this office they must be lawfully sent thereto. Such as deny their lawfull sending, doe also deny their lawfull preaching. *For how shall they preach, vnesse they be sent*, saith *S. Paul*? The Prophet complaineth of such runners as bee not sent: I haue not sent these Prophets, saith the Lord, yet they run. Such are sent as are framed thereunto by the holy Ghost: whom the holy Ghost hath furnished with gifts fit for that office, which doe not vsurpe it, but stay till they be lawfully called as was *Aaron*.

38 Christ was not onely sent to preach peace, but also to bee our peace-maker: for through him we haue peace with God; and in him we should seeke peace, with men too, as farre as lyeth in vs. For the Gospel is the word of peace, not of contention, tumult and rebellion, as our aduersaries terme it: of it own nature it is the word of peace: it cometh otherwhence that contention doth follow it; for as soone as the Gospel beginneth to be preached Satan maketh a stirre and laboureth to suppress it.

As

Mal. 1.
Mal. 10.

Christ sent
from God
to preach
peace.
Gal. 4
Phil. 2.

Esay 61.

Such as
preach must
be sent to
preach.
2 Cor. 5.
Rom. 10.
Jerem. 23.

Heb. 5.

The doctrine
of Christ is
a doctrine of
peace.
Rom. 5.
Rom 12.

As soone as the wise men asked after Christ, *Herod was troubled.* As soone as Christ entred into Ierusalem to preach, all the citie was moued. The truth hath many enemies. The light is hated of euill dooers, the Gospell will euer be persecuted. And in this sense is that of Christ verified, *I came not to send peace, but the sword.* Christ was sent to preach peace. He preached peace, and made peace between Iewes & Gentiles; or rather between them both and the Lord. For hee is peace, which hath made of both one, and hath broken the stoppe of the partition-wall. *Other sheepe I haue* (saith Christ to the Iewes) *which are not of this fold: Them must I bring also, and they shall heare my voice; and there shall be one sheepefold, and one shepheard.* Hee preached peace amongst men, and brought peace into the world. At the time of his natiuitie (as appeareth in histories) there was peace amongst all Nations & people throughout all the whole world: to shew vnto the world that the Lord of peace was come into the world. Peace is the badge that God giueth to discerne his from others. Loue is Christs Linery-coate. *By this shall all men know that yee are my Disciples, if yee loue one another.* He cannot be at peace with God, that is at warre with his neighbour. He cannot haue concord with Christ, that nourisheth discord with a Christian. God hath made vs one: let not the diuell sunder vs into many. Pride is a peace-breaker; humble and milde hearts are not contentious, but labour to keepe the vnitie of the spirit in the bond of peace. God hath giuen vs Christ the Prince of peace; he hath giuen vs the Gospell the word of peace; hee hath giuen vs a peacefull Queene, (the Lord blesse her) and common peace in our Country, let vs be thankfull to the Lord for it, and woe to him that shall breake it. Be of one minde, liue in peace, and the Lord of loue and peace shall be with you. He preached peace, peace betweene God and man. Sinne made diuision betweene God and vs, as it is vwritten in *Esay*; *Your iniquities haue separated betweene you, and your GOD.* So that Gods fauour descended not to vs, neither could our prayers ascend vnto him. But Christ hath remooued this vvall of diuision, hee hath taken away this stoppage; hee hath cancelled on the crosse this writing that was against vs; hee hath made vs a free access vnto GOD. By him we are reconciled vnto God the Father.

Hee

Math. 2.
Math. 21.

Ips. 2.

Isa. 10.

Oros. l. 7. ca. 12.

John 14.

August.

Eph. 4.

2 Cor. 13.

Esay 59.

2 Cor. 5.

He hath laid our finnes vpon his owne shoulders, he hath borne the peze of his Fathers heauie wrath and indignation, hee hath satisfied Gods iustice, and pacified his anger, and made a perfect peace between God and vs. Mans conscience can neuer rest nor be at peace, vntill it be settled in the full perswasion of remission of finnes, in the death and resurrection of Christ Iesus, whereby God receiueth vs into his fauour; and is at one with vs through him. This is that ioyfull tidings of peace with God, which Christ was sent to preach vnto the world. This is that peace which passeth all vnderstanding. He that with patience resteth in this peace, doth suffer all things: hee reioyceth in the midst of troubles and afflictions; hee is not ouercome with the feare of mans malice, but will cheerefully and boldly say with *S. Paul*, *If God be with vs, who can be against vs?* And with the Prophet, *I will lay me downe, and sleepe in peace; for thou Lord onely makest me dwell in safetie.* This is that peace which Christ preached, and promised to leaue with his elect: peace I leaue with you, my peace I giue vnto you; not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare. This peace is far from the vngodly: there is no peace, saith my God to the wicked. They are euer restless: the biting worme neuer ceaseth to gnaw and grate in their cumbred consciences:

Phil. 4.

*Rom. 8.
Esa. 4.*

*Iohn 14.
Esa. 57.*

The diligence
of Christ in
preaching
peace.

Matth. 28.

Mark 1.

39 Christ preached peace, when the Lord sent him. He was not negligent in his office, he answered his calling carefully. He went about doing good, and healing all that were oppressed of the diuell. Hee was not rechelesse in Gods matters. Hee was no dumbe dogge, no idle idol. Hee crept not into a corner, he hid not himselfe. But hee walked, he went abroad, he said to his Disciples, *Goe yee, Preach yee*, hee gaue the example himselfe, he lay not out of his Diocesse, he was resident vpon his charge, and looked to euery part of it, hee made not his continuall abode at Ierusalem, nor at Iericho, nor at Capernaum, nor in any one citie, towne or village, but he went through all Iury and Galile. Not to poll, and pill; to extort and wring out of the people what he could: but it was to doe good, and to heale such as were oppressed of the diuell, to preach the word and to worke miracles. Hee preached throughout his whole charge: *For I came out (saith he) for that purpose.* Not onely
did

did he gladly teach such as came vnto him, but hee inuited also and prouoked all that were wearie and loaden to come, promising them that he would refresh their soules. And herein he did the office of a Priest. And againe, hee healed all that Satan had afflicted, and herein he did the office of a king. *He shall iudge the poore of the people, saith the Prophet: he shall saue the children of the needie, and shall subdue the oppressor.* Hee threw out his enemy, the oppressor Satan, and deliuered his people out of that enemies hands. An example for the Magistrate to defend the innocent, to deliuer the oppressed, to punish the transgressor. For the sword is giuen him to this end. An example for the Minister to teach the word of God, & confirme it with doing what good fouer hee may, according to the talents that the Lord hath giuen him. Finally, an example for euery faithfull Christian, to shew forth his beliefe by his conuersation, his faith by works, to make his vocation and calling sure thereby. *For God was with him.* Christ wrought his wonderfull works by the power of God, and not (as the Scribes falsely charged him) by the power of Beelzebub; for God was with him. Hee taught the vvord that he receiued of his Father, he cast out diuels by the finger of God. He was no chopper or changer of the vvord: hee vsed neither vvitchcraft, sorcerie, nor coniuring. Hee wrought not by the diuel, but by the power of God.

40 The next part was, that hee died and rose againe to procure vs this peace. They slew him, hanging him on a tree. God raised him vp the third day. The death & resurrection of Christ, is the onely meane of our reconciliation and peace with God. For hee died for our sinnes, and rose for our iustification. By his death and passion, he hath cancelled and fastened vpon the crosse, the hand-writing that was against vs. Hee hath pacified Gods vvraeth, hee hath procured Gods fauour, of enemies made vs friends, of strangers citizens, of the children of wrath, the children of GOD, and fellow-heires of his eternall kingdom.

41 Before this crucified Christ that died and rose againe, we shal appeare to giue an account of our whole life, of our thoghts, our works and words. For as *S. Peter* saith, Hee is ordained of God a Iudge of the quick and the dead. At the latter day he is appointed

Matth. 11

Psal. 72.

Rom. 13.

Iam 2.

2 Pet. 1.

Luk 11.

2
Christ died to procure the peace which he preached.
Rom 4
E. he. 3.

God hath ordained him a Iudge of

- Iohn 5.* appointed to be iudge of all flesh : The Father hath deliuered all iudgement vnto him. And wee shall all stand before his iudgement seat, that euery one may receiue the things done in his bodie, according to that hee hath done, whether it be good or euill. This iudge is both iudge and wisse. *I will come neere vnto you to iudgement, and I will bee a swift wisse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the vvidow and the fatherlesse, and oppresse the stranger, and feare not mee saith the Lord of Hosts.* Nothing is hid from his eyes, hee seeth the secrets of all hearts: hee will not be corrupted, but giue vnto euery one according to his works. Christ is iudge. Wherefore we are taught to leaue reuenge vnto him. *Vengeance is mine, I will repay saith the Lord.* For priuate men to reuenge wrongs, is to vsurp Christs office, to take iudgement out of his hands whom GOD the Father hath appointed iudge of the quick and the dead. You that be afflicted and oppressed with misery and wrong, lift vp your heads: for your redemption draweth neere. You that oppresse and wrong your brethren, repent: and desire pardon, lest the sentence of Gods iustice ouertake you. His iustice no man can abide: *For in his sight shall none that liueth be iustified.* Christ therefore is giuen as *S. Peter* teacheth, to be our Iesus, that is our Sauour, our Christ that is annointed, a King, a Priest, and Prophet; the Lord of all whom wee ought to serue in holinesse and righteousnesse; sent of God, and made man; he preached peace betweene God and man, and betweene men among themselves; he died to be a sacrifice for vs, he rose againe to iustifie vs; he is made our iudge, and doth iudge iustly.
- Rom. 12.*
- Matth. 24.*
- Psal. 143.*

The honour which *S. Peter* in this sermon giueth vnto Christ, is by vs also giuen him: but not so by our aduersaries.

42 Now wee with *Peter*, or rather with the holy Ghost, with the Prophets and Apostles, giue heerein to Christ that which is his owne. And heere is the controuersie betweene the Aduersaries of the Gospel the Papists, and vs. Wee giue vnto Christ that which is his right: they rob, and take from him that which is his due. We spoile our selues of all righteousnes, and seeke to be clothed with his righteousnesse. They cloath themselves with their owne righteousnesse, not caring for that righteousnesse which is in him, We hope to be saued by him our
only

onely Priett, our sacrifice, our mediator. They haue shauen Priests, and vnbloody sacrifices, and infinite mediators both of Saints and Angels. To be short, we acknowledge Christ our whole Sauour, and all the glory thereof we giue vnto God. They will be saued by themselves, their merits, their pardons, they impart the glory of God vnto dead men, to images, to relikes, and to dumbe creatures.

43 The third and last part of *S. Peters* Sermon, was that wee are made partakers of peace by faith in Christs name. To him all the Prophets giue witness, that through his name all that beleeue in him shall receiue remission of sinnes. Wherein three things are remembered vnto vs: that remission of sinnes is free, that we receiue it by faith: and that this doctrine is witnessed by all the Prophets.

3
Of the peace which Christ hath procured we are made partakers by faith.

44 All flesh hath sinned, and doth need forgiuenesse. God is the only forgiuer of our sinnes. Neither doth he forgiue them in respect of mans merits: but of his mercy, good will and free mercy. The onely meane that moued God to be mercifull freely to sinfull man was that most acceptable sweet bloody sacrifice which the innocent sonne of God offered vpon the Crosse for our sines. All haue sinned, and are deprived of the glory of God: and are iustified freely by his grace, through the redemption that is in Christ Iesus. Hee tooke our vnrightheousnesse vpon himselfe and clothed vs with his iustice, and *He who knew no sinne, was made sinne for vs, that we might be made the righteousnesse of God in him.* In Christ and for Christ, we receiue free remission of sinnes. There is no other name giuen vs vnder heauen whereby we may be saued. *I am the way, the trueth, and the life:* No man cometh to the Father, but by me, saith Christ. No sinne forgiuen but through him: and through him all sinnes are forgiuen freely.

Remission of sinne is free, Marke 2. Tit 3.

Rom 3.

2 Cor. 5.

Alles 3.

Iohn 8.

Iohn 14.

45 The meane whereby we are made partakers of this free remission of sinnes, in the death and resurrection of Christ, is faith in Christ. For all (saith *Peter*) that beleeue in him shall receiue remission of sinnes through his name. God doeth freely offer vnto vs remission of sinne, and peace in Christ. The meane and instrument to receiue it withall is faith. He that beleeueth is made partaker of it: and not of it only, but of eternall life also.

Of remission of sinnes we are made partakers by faith.

*Iohn 3.
Rom. 3.
Gal. 5.
James 2.*

For he that beleeueth in mee hath life eternall, saith our Saviour Christ. But this faith, this iustifying faith doth worke through loue, and sheweth it selfe by workes. The good tree will be fruitfull. The beleeuing iustified child of God will feare God and worke righteousness.

Vnto this doctrine all the Prophets beare witness.
Luke 24.

45 This doctrine of iustification by faith in the death and resurrection of Christ Iesu, is witnessed by all the Prophets. It is no new doctrine, but old, not onely proceeding from the Apostles, but also from the Prophets. For *Moses* and all the Prophets beare witness of him. And as they, so the Apostles after them. Whose steps we must follow, and acknowledge that no doctrine is to be established, but that which is testified by the Apostles and Prophets. The true Church of Christ doth build her faith on their foundation. God will bee worshipped and serued according to his prescript word, and not according to the brains of man. The Prophets and Apostles with all such as be Ministers of the word, are here and else, where called witnesses: Yea, Christ himselfe termeth himselfe a witness of the truth. For this cause am I borne, and for this cause came into the world, *that I should beare witness to the truth.* And Christ saith to his Apostles, *Ye shall be witnesses vnto me, both in Ierusalem, and in Samaria; euen to the uttermost ends of the earth.*

*Iohn 18.
Mat. 1.*

Bearing witness to the truth, both by teaching and by suffering for it.
*2 Thess. 1.
Mat. 16.*

47 The truth is to be testified by publique preaching. *Paul* commendeth the Thessalonians for beleeuing his testimonie. His testimonie was the Gospel, which he did preach and testify vnto them. According to the voice that did speake vnto him when hee was cast off his horse: *I haue appeared to thee for this purpose, to appoint thee a minister and witness both of things which thou hast seene, and of the things in which I will appeare vnto thee.* The truth is also testified by writing. By the writings of the Prophets, Apostles and Euangelists, the truth of God, Iesus Christ, was most plainly testified. As *Iohn* (to name one of them among many) *This is that disciple which testifieth of these things.* The truth is also witnessed when as it is testified in bloud, for a Martyr is a witness. Christ told *Peter* that when he was young he girded himselfe, and walked whither he lusted, but when he waxed old, other should gird him, and carry him whither hee would not. Now this (saith *Iohn*) hee spake, signifying by what

Iohn 21.

what death he should glorifie God. Many Martyrs haue thus testified the trueth with suffering for it. But they ouercame by the blood of the Lambe, & by the word of their testimony, not louing their life, no not to the death. That Minister which will neither testifie it by publike preaching, nor by writing, will hardly testifie it by suffering, but will rather say with *Peter, I know not the man.* But I must here make an end, for the time hath ouertaken me: and without repetition, as you know the manner is. To God the Father, God the Sonne, and God the holy Ghost, three persons and one almighty and all mercifull God, be rendred all thanks and all glory giuen for euer and for euer. Amen.

**A Sermon preached at Strausborough in the
time of his exile, in the Raigae of
QUEENE MARY.**

2 COR. 6.

Vers. 2. *We therefore as helpers, beseech you that ye receiue not the grace of God in vaine.*

3 For he saith, *I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold now the accepted time, behold now the day of saluation.*



HE Prophet to abate the haughty conceit, which naturally we haue of our selues; in such sort as euery man were his owne God and had no other whom to praise for the graces and gifts wherewith he is beautified, and set forth as a mirror for all other creatures to behold and wonder at; induceth to turne away our eyes from too much gazing vpon our owne excellency, by pointing as it were his finger at him; who is authour of euery good & perfect gift, saying, *He made vs, and not we our selues.* For what end and purpose *Zachary* teacheth; namely *that we might serue him in holines & righteousness before him all the daies of our life.* For we are his workmanship, created in christ Iesus vnto good works, which

God hath created men to serue and honour him.

Gal. 1. 10.

Luke 1. 17.
Ephe. 2. 10.

1. Cor. 6.

God hath ordained that wee should walke in them. *Yee are not*, saith S. Paul to the Corinthians *your owne*. Why so? *For you are bought with a price, Glorifie therefore God in your body, and in your spirit; for they are Gods*. For so much then as wee are all of the household of God; all one in Christ, all members of one and the same spirituall body, worshipping one Lord, receiuing one baptism, professing one faith, and expecting one glory to be reuealed vpon vs in that great day: it is our duty in token of our neere coniunction in the Spirit, with one heart, one mind, and as it were with one mouth to present our selues before his mercy seat, to praise him, to heare his word, to receiue the seales of his mercifull couenant in the Gospell, and to offer him our needfull supplications together, that in all things it may appeare that we are one, as he and the father are one, euen one God to be blessed for euer.

With what zeale, ioy, & gladnesse the godly do performe their seruice to the Lord,

2 With what zeale and desire Gods people of old were wont to doe this, we may gesse by that which we read of the Prophet *Dauid*: who, being persecuted of his wicked and vnnaturall sonne, and driuen from the presence of that glorious tabernacle, which with great triumph and ioy himselfe had placed in the City of *Dauid*, where he was wont with the rest of the people to call vpon the name of the Lord, to heare the Law, and to offer sacrifice vpon those beautifull altars, conceiued such a deepe impression of griefe by the sorrowfull meditation of those sweet and heauenly comforts, whereof his soule had tasted in former times, that, forgetting quite the losse of all other royalties whatsoever, he maketh mone for nothing, but onely this, that hee might not now be partaker of those inestimable benefits, and the comforts of mind and conscience, which he was wont to receiue at the hand of God, at such time as with the rest of the Israelites he resorted to the tabernacle, where God promised to be present, and fauourably to heare the petitions there made vnto him. Of this his great misery, he complaineth him lamentably in diuers of his Psalmes: but especially in the 84. where he breaketh out into these words of great zeale: *O Lord of hosts, how amiable are thy Tabernacles? My soule longeth, yea, and fainteth for the Courts of the Lord: mine heart and my flesh reioice in the living God.* Hee goeth on, and magnifieth the blessed

Psal. 84.

blessed estates of those silly birds, which might haue their nests, and lay their young euen close by the altars, from the presence of which hee was exiled. In the end, to shew the happy case wherein they are, to whom continuall and daily access to the house of the Lord is granted; he preferreth one day spent there, before a thousand any other where, the meaneft roome about the house of God, before the highest throne in the pallaces of the wicked. In another Psalme he so speaketh, as if euery daies absence from that holy place, were a thousand yeeres. *When shall I come to appeare before the presence of God?* As if he should haue said, Shall I neuer? Neuer shall I be so happy? So the Israelites at such time as they were exiles in *Babylon*, declared their earnest desires this way, by their bitter teares: *Nehemias* by his heaviness in the presence of the King: Christ by leaving his mother, to present himselfe at holy exercises in the temple, being but as yet of greene and tender age, And with what zeale, ioy, and gladnesse, the Disciples of Christ after the death of their Master, ioynd themselves together in priuate houses, when by reason of the cruell persecution by the Priests, they durst not shew themselves abroad, it appeareth both in the Euangelists, and in the Acts of the Apostles. Yea, when after ward the spirit of God miraculously descending vpon them, had increased both their zeale and courage, they openly professed him, whom before they worshipped in secret places. No feare, no prohibition, no threatening of higher powers was able to with hold them: they spake, they entred into the temple, they taught daily; and being persecuted, were glad that God thought them worthy to suffer for his sake, who had died for theirs. God, according to his promise, is euer present in his congregation *Where soeuer two or three are assembled together in his name, he is with them:* yea, what thing soeuer his Saints so assembled shall lawfully aske, his promise is, it shall be giuen them.

Pat. 42.

Psal. 137.

Mat. 18.

3 With what earnest desire, deare brethren, ought we then to stand in this place before the Lord; being driuen from the tabernacle of God, as *Dauid* persecuted, as the blessed Apostles of Christ exiled, as *Israel* cast out of the Churches wherein we were nursed and trained vp? How thankfull ought we to be to our heavenly father, who hath in so ample manner in the midst

The like alacrity in serving God required now especially.

of our manifold distresses and griefes, caused the light of his countenance to shine in the faces of vs his poore afflicted seruants? For although because we, our Princes, our Prophets, and our people, haue grieuously sinned in not esteeming so preciously, nor following so religiously his blessed Gospell as wee ought to doe; therefore hee hath bereaued vs of our worldly prosperity, and brought these miseries vpon vs, wherein we now are: yet knowing that we are the sheepe of his pasture, howsoeuer we haue wandered and gone astray, it hath pleased him in great abondance of mercy so to temper the sharpnesse of his correction, that wee find him still our present helper at hand, and ready most to succour vs in our extreamest need. Could we wish for more at the hands of God, then being banished, and constrained to forsake all the profits and comforts which we enioied at home in our native countrey; here amongst aliens and strangers, to find a City so safe to dwell in, maintenance so competent for our needfull and reasonable sustentation, such grace in the eyes of the godly Magistrates vnder whom we liue, such fauour and respect to our hard estate, such free liberty to come together, to call vpon God in our common prayers, to heare his word sincerely and truly preached in our owne naturall tongue, to the great and vsearchable comfort of our soules: finally all things so strangely & almost miraculously ministred, & brought vnto our hands, as doubtlesse we could neuer haue found here, if the Lord himselfe had not gone before as it were to make ready, and to prouide for vs? O what tokens of mercy and speciall fauour hath our kind and gracious father shewed vs in this our exile and distresse for his Gospell, in these our sorrowfull and afflicted times: We haue lost the sauing truth at home, and found it abroad: Our Countrey-men are become our enemies, and strangers are made our friends: being persecuted by our native Rulers forraine Magistrates haue shewed vs fauour. In banishment we haue a place to dwell in, in anguish wee abound with comfort: And as the Apostle speaketh, hauing nothing, wee are as possessing all things. Therefore deare brethren, hauing receiued these so great and rare graces at the merciful hands of our good God, I may iustly as one of your poore helpers in these holy labours, vse the wordes of *S. Paul*, which in the beginning I recited; exhor-

exhorting and beseeching you, that ye receiue not this grace of God in vaine. Be not an vnthankfull people, neglect not the great benefit now offered vnto you, approach with all reuerence, and present your selues as humble petitioners before the Lord, and carefull seruants before our God. For I say vnto you, as *Iacob* said in his iourney towards *Mesopotamia*; *Vere Dominus est in loco isto*, Truly God is here, euen present amongst vs. *Gen. 28.* We doe clearly and plainly perceiue, that our fathers and mothers, our friends and familiars, hauing forsaken vs, he hath receiued vs as his dearest.

4 Let vs now take a view of *S. Pauls* words, which I haue propounded to entreat of. In the entrance of which, he professeth himselfe to bee our helper, furthering vs, and setting vs forward in the course of our saluation, not onely by teaching the word of reconcilment, remission of sinnes, free mercy in the death and through the merits of *Christ* crucified: but also by most earnest and vehement exhortation, beseeching vs worthily to receiue this so freely offered grace and blessing. Now as *Paul* was an helper and a mouer vnto godlinesse: so no doubt we ought all to be helpers euery one to another, according to our calling, in distributing and communicating such gifts as we haue receiued at the bountifull hands of God. *Everyone*, according to that of *S. Peter*, as he hath receiued grace himselfe, so ministering it to another, as good dispensers of the manifold graces of God. *1. Pet. 4.* For he hath not deliuered vs our talents to be wrapped vp, hidden, and buried in the earth: We are stewards so to vse the riches of his grace, as may bee most to the aduantage of his glory amongst men.

5 Vnto this our blessed Apostle exhorting, setteth three speciall things before our eyes to be considered. First he putteth vs in remembrance of the great mercy of God towards vs, whereof we are moued, not to shew our selues vnworthy receivers: Secondly he sheweth, that this is the acceptable and onely accounted time wherein it must appeare, whether we receiue that grace in vaine or no: Thirdly hee teacheth wherein, and how wee must declare our selues so to haue receiued it, as behooueth.

Of receiuing
the grace of
God in vaine.
What that
grace is.

Ang. in Ps. 30.

Gal. 4.

6 *Receiue not the grace of God in vaine.* I will not trauell to tell you how diuersly the name of grace is taken in the sacred Scriptures: but rather note vnto you in what sense the holy Ghost doth chiefly vse it in this place. Grace is the fauour & mercy of God towards sinfull men. It is called grace, because it is giuen *gratis*. Freely and vndefeinedly on our parts, to whom it is giuen For vs it is purchased, by the only meane and meere merit of our Sauour Christ, and to vs it is both offered and exhibited, by the voluntary and vnprouoked operation of the spirit. This grace in it selfe being large, and more then sufficient for all men, the holy Ghost diuideth and bestoweth vpon each, breathing where and as he listeth, according to the secret pleasure of his will. Thorough it we haue saluation, whereas through sinne we deserue death. For our iniquity was heynous in the sight of God, first committed by *Adam*, and since continued in vs: but farre more exceeding was the mercy of our Lord, who when we were his enemies, sent forth his sonne made of a woman, and made vnder the Law, that he might redeeme them which were vnder the Law, and that we might receiue the adoption of sonnes. No tongue can expresse, neither any mind conceiue this graciousnesse. Yet let vs ponder it with such consideration as we are able. Great therefore I say was the mercy of our Creator, who gaue his sonne, and great the loue of our Sauour, who gaue euen himselfe for vs. Our thraldome was great, that required a rancome of such value: our guiltinesse much, that could no otherwise be washed away, but with the very heart blood of the innocent Lambe of God, Christ Iesus our Lord: Yea inestimable and vneffable was the loue of our gracious Lord, who to spare vs, spared not himselfe. He was content to become ignominious before men, that we might be glorious with his father, to be condemned, that we might be absolved, to be crowned with thornes, to purchase vs a crowne of immortality, to loose his life, that we might gaine life, to suffer death, that we might escape it, and to become as hated and accursed of God, that we might find fauour and eternall grace with him. In his death our sinne is pardoned, by his blood our filthinesse is washed away, by his resurrection we are reconciled to his father, and made at one with God. Let vs not breake this so happy truce betwixt the Lord
and

and vs : let vs not through sinne condemne our selues againe : now that we are iustified , let vs not walke toward hell, he hauing made plaine and easie the path to heauen. The image of God in vs, defaced through *Adam*, is repaired by Christ : Let vs appeare therefore in this pure image before God, that wee may be acceptable in his pure sight. Through Christ wee are called to be citizens with the Saints, and Gods household seruants : let vs then put on the garments of trueth and innocency, that so it may appeare whose seruants we are by our Lords liuery. We are made the happy heires of his glorious kingdom, and fellow heires with Iesus Christ : wherefore let vs not seeke so possessions here, that we lose a better inheritance aboue in heauen. If we doe, it is in vaine that the grace of our Lord Iesus Christ hath beene so largely offered vnto vs , and plentifully powred on vs. Yea his grace will increase the wofulnesse of our destruction.

7 Grace is offered and receiued by two especiall outward meanes : the preaching of the Gospel; and the holy administration of the blessed Sacraments. These two are the instruments, or rather the hands, by the which the holy Ghost doth offer, exhibite, seale and deliuer the grace of God vnto vs. Grace offered by the word and Sacraments.

8 And there be two sorts of men to whom grace is offered by the word in vaine. The one are they which will not giue it so much as the hearing ; but do vtterly contemne, and vnkindly refuse that which the Lord doth so kindly and so graciously offer to them. The other, they that heare it indeed, read it , but consider it not, receiue it' but altogether without fruit, and for fashions sake. Of the former sort are all such as *Pharaoh* was, who enioyned *Moses* to come no more in his sight, for hee would not heare him. Such also were the Iewes, to whom when *Stephen* preached, they stopped their eares. Such they of whom the Lord complaineth by the Prophet ; saying, *I spake, and they would not heare.* Grace offered in vaine by the word to such as will not heare it. *Eccles 7.*
Isay 66.

9 Of the latter sort there be three kinds shadowed in the parable of the sower, which went forth to sow his seed : whereof some fell in the high way side, some in stony & grauelly ground; some also amongst thornes. That which fell by the high way side, either the birds of the aire picked vp, or men trod vpon with their To such as heare it, but receive it not. *Matth. 13.*

their feet. Which our Sauour applieth vnto him that heareth the word of the kingdome, and vnderstandeth it not; and by and by the diuell taketh it away, lest he should belieue, and so be sauued. For it fareth with the vword preached, as with the seed sown. Some are so dissolute and rechelesse, that they let it in at the one eare, and out at the other. The hearts of some be so hardened, and parched, because they want the watering of Gods spirit; (which doth onely mollifie) that his word can take no roote in them. The diuell, and his deceitfull Angels doe so bewitch them, and fill their hearts with vaine cogitations, so abalienate their mindes, and trouble their memorie; that they cannot tell what is said, it is forgotten by that it is spoken. Yea the diuell doth so thoroughly occupie the hearts of many other, with superstitious opinions and fond perswasions, or with such worldly desires, such fleshly lusts, such froward affections; that the hearing of the blessed word is a wearisome work vnto them; euery houre spent that way, is as tedious as a yeere, & thought to be wholly lost. Many likewise both heare the word preached, and read the Scriptures as the Pharisees did heare them: that they may seeme to fauour the Gospel, and so vnder pretence of holinesse, blind the eyes of others, and purloine commoditie to themselves. Such come in amongst the children of God, as did Satan of old: yet God knowes them to be children of darknesse, not of light; yea and oftentimes hee so shaketh them out of their painted rags, that the whole world may espy their ugly and deformed nakednesse. Whilst by their hypocrisie they labour to deceiue others, they deceiue, yea & damne themselves. To this sort of men therefore the word is offered: but all in vaine. Either they receiue it not, or they receiue it to their owne destruction.

To such as
retaine it, but
not still.

10 The second sort are resembled to the stonie soile, which receiue the seede, and it taketh roote for a time: but when the heate of the sunne commeth, it withereth away. Many such there be, which haue gladly heard the Gospell, haue frequented Sermons with appearance of great deuotion, and could freshly talke of the holy Scriptures of GOD: but when the heat of the sunne burst out, when persecution & fire followed the professors of it, O Lord how many haue shrunk, yea and vtterly fallen from

from it? How many persecuters now, which then were professors? Not one amongst fortie hath tarried the beame and blaze of his burning and trying sunne. O Lord God, wonderfull is thy mercie, yet their estate is pittifull. These our times (deere brethren) haue maruelously tried what ground wee be, what roote Gods word hath taken in vs. Much grauelly ground doth now appeare, which before was thought to bee sound, and battle. So it is, the timeliest fruite often commeth to least prooffe: The freshest Gospeller in appearance, in experience is found not to be the soundest; and the greatest talkers, oftentimes the idlest workers: and such as haue bragged most, when it came to be tried in the field, haue first fled. Such are Gods iudgements; who seeth farre otherwise than man can see, and through a sawning face espieth a traytors heart. How vainely therefore a great sort haue receiued and gloried in this Gospel, we now perceiue, and with mournfull hearts doe rue it. The Lord forgieue them, and strengthen vs with his grace vnto the end. Heere we learne, that persecution followeth this seede of God. Christ testifieth, that hee came to send the sword amongst vs, and not *Math. 10.* peace: signifying that the Gospel would procure many enemies, and much persecution. VVherefore my sonne, saith the wise man in the booke of *Ecclesiasticus*, When thou comest to the seruice of God, stand in iustice and feare, and make readie *Eccle. 2.* thy soule to triall. Happy is that ground, which beeing tried, is found good and fruitfull.

II The third sort are compared to ground ouergrown with thornes. For as thornes choke the seede which is sown amongst them; so that it cannot bring forth that fruit which it ought to doe: so the cares of the world, & the pleasures of this life, which be as thornes to wound; as brambles and briers to entangle the mindes and consciences of men, destroy that spirituall seede, which in a heart well prepared and purged from these weedes, would growe vp vnto euerlasting life. In this number we may reckon those base-minded worldlings mentioned in the parable; who beeing inuited, came not: because their farmes, their oxen, and their wiues with-held them. The inordinate care that some haue for their children and familie, how to find them foode and raiment, more than sufficient; the desire that others haue to
keepe

To such as
receiue it, and
retaine it, but
vnprofitably.

keepe their worldly substance, their possessions and riches, and also to increase the same, and get to liue in wealth themselves, and to leaue their children rich; the pleasure that some other haue to liue in honour, and to be in office, finely to feede, and to goe gorgeously, to follow their lusts, and the transitory pleasures of this vaine world; hath ouergrowne, yea viterly choked in a great sort of men, a great deale of good seede. Many there be whom the cares, the riches, and the pleasures of this sinfull world haue so bewitched and drawne into so corrupt a sense, that euen like the Gadarens, or Gergesites, rather than loose one of their piggies; they will bid adieu to the Gospel of Christ, and beseech the Lord of saluation to depart out of their coasts. Most true therefore it is which *S. Paul* noteth in them, vvhose hearts are posselt with carefullnesse of this worlds good. They that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drowne men in perdition and destruction. Riches are the nurses of all vaine delights & fleshly pleasures. This caused our Sauour so heavily to threaten; Woe be to the wealthy. Let vs therefore learne, by this warning of our Sauour, when the Gospell of Christ is preached, to take heede, that neither it be deuoured by birds, nor troden downe with feet, nor withered with heat, nor choked with thornes, and so made vnprofitable: but rather beeing receiued, kept, and cherished in the ground of our hearts, it may growe and increase so abundantly, that when the Lord shall see it ready for the sickle, and send his Angels to cut it downe, it may fill the reapers hands, and make rich the barnes of him that looketh for fruit of it.

*Math. 8.
Luke 8.*

1 Tim. 6.

Mathe 6.

Grace offered
by the Sacra-
ments.

12 Nowe, as the graces of God purchased for vs by Christ, are offered vnto vs by the word: so are they also most liuely and effectually by the Sacraments. Christ hath instituted and left in his Church for our comfort, and the confirmation of our faith, two Sacraments or seales; Baptisme, and the Lords Supper. In Baptisme, the outward washing of the flesh declareth the inward purging and clensing of the spirit. In the Eucharist or Supper of the Lord, our corporall tasting of the visible elements, Bread and Wine, sheweth the heavenly nourishing of our soules vnto life, by the mysticall participation of the glorious body & bloud

bloud of Christ. For in as much as he saith of one of these sacred elements, This is my bodie which is giuen for you; and of the other, This is my bloud: he giueth vs plainly to vnderstand, that all the graces which may flowe from the body & bloud of Christ Iesus, are in a mysterie heere not represented onely, but presented vnto vs. So then, although wee see nothing, feele and taste nothing but Bread and Wine: neuerthelesse let vs not doubt at all, but that hee spiritually performeth that which hee doth declare and promise, by his visible and outward signes; that is to say, that in this Sacrament there is offered vnto the Church, that very true and heauenly bread, which feedeth and nourisheth vs vnto life eternall; that sacred bloud, which will cleanse vs from sinne, and make vs pure in the day of triall. Againe, in that hee saith, *Take, eate, drinke yee all of this*; hee evidently declareth that his bodie and bloud are by this Sacrament assured to be no lesse ours, than his; he being incorporate into vs, and as it were made one with vs. That he became man, it was for our sakes; for our behoofe and benefit hee suffered; for vs he rose againe; for vs he ascended into heauen; and finally for vs hee will come againe in iudgement. And thus hath he made himselfe all ours; ours his passions, ours his merits, ours his victorie, ours his glory, and therefore he giueth himselfe, & all his in this Sacrament, wholly vnto vs. The reason & course whereof is this, In his word he hath promised and certified vs of remission of sinnes, in his death; of righteousness, in his merits; of life, in his resurrection; and in his ascension, of heauenly & everlasting glory. This promise we take hold on by faith, which is the instrument of our saluation: But because our faith is weake & staggering through the frailtie of our mortall flesh: he hath giuen vs this visible Sacrament, as a seale & sure pledge of his irrevocable promise, for the more assurance & confirmation of our feeble faith. If a prince giue out his letters patent of a gift, so long as the seale is not put to; the gift is not fully ratified, and the partie to whom it is giuen, thinketh not himselfe sufficiently assured of it. Gods gift without sealing, is sure; as he himselfe is all one, without changing; yet to beare with our infirmitie, and to make vs more secure of his promise; to his writing and word hee added these outward signes and seales, to establish our faith; & to certifie vs
that

that his promise is most certaine. He giueth vs therefore these holy and visible signes of Bread and Wine, and saith, Take and eate, this is my Body & Bloud: giuing vnto the signes the names which are proper to the things signified by them; as wee vse to doe euen in common speech, when the signe is a liuely representation and image of the thing.

How grace is
receiued by
the sacraments
& not in vaine.

13 Let vs therefore be thankfull vnto our Redeemer Christ, for these his great benefites, and so vnspeakeable and vnderfuered mercies: and let vs receiue this holy Sacrament as a sure pledge, that the vertue of his death and passion is imputed vnto vs for iustice, euen as though wee had suffered the same vvhich he did in our owne naturall bodies. Let vs not bee so peruerse, as to draw backe when Iesus Christ calleth vs so louingly to this royall feast: but with good consideration of the worthinesse of this gift present we our selues with a seruent zeale, that wee may come worthily to this holy Table. *Let each man try himselfe, and so eate*, saith the Apostle. Let vs enter into our selues therefore, and examine the estate of our hearts & soules: and consider in what case we stand. If wee be not of the sanctified household of God, not Christs seruants, and faithfull Disciples, shall we dare presume to presse in, being aliens and strangers, to the Lords, as most comfortable, so also most dreadfull Table? No: let no impenitent blasphemers of God, no whoremonger, or vile and vnrepentant sinner, presume to touch or taste this foode: for such shall not feed vpon Christ and his merits, but they receiue their owne damnation. But such as will worthily feed at this blessed feast, must earnestly and trulie mourne for their sinnes past, in a settled purpose and resolution, neuer willingly to defile themselves againe. And such as wil be partakers of this bread that came from heaven, Iesus Christ, our one and onely Sauour, must also be as one bread or loafe, and as one body ioyned together in brotherly loue, and all other offices of godly and Christian charitie. For if thou come to this banquet without this vesture of loue, it shall be said vnto thee, *Friend, how camest thou hither, not hauing on thy wedding garment?* A wofull speech and an end most miserable. Let this suffice for the first point, which is the blessed Apostles exhortation, *Not to receiue the grace of God in vaine.*

1 Cor. 11.

Matth. 22.

14 Concerning the second member, wherein we are put in mind that this is the time to shew our selues worthy receiuers of grace; he applieth to his purpose the words of the Prophet *Esaie*, who speaking vnto Christ, as in the person of his father, saith; *In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee.* The acceptable time is that, whereof *S. Paul* speaketh. *When the fulnesse of time came, God sent his sonne made of a woman.* It was indeed an acceptable time, and full of grace, wherein the sacrifice of Christ was so graciously accepted, and his prayers heard of God. And it may well be called a *day of saluation*, wherein his father gaue him a triumphant victory ouer those so bitter torments of death. An acceptable time was it, a day of saluation; not so much in respect of him, who at all times was accepted: as of vs, who without him and his death had been refused. For in that day was our redemption wrought by our redeemer, and sinners saued by his passion who had no sinne. And as he died, and rose; so he praied, and was heard for vs. *I pray for them, I pray not for the world, I pray for them whom thou hast giuen me,* saith our Saviour. Now the acceptable time and day of saluation: which *Esaie* spake of, *S. Paul* doth very aptly and effectually apply to his present occasion: *Behold, now is the acceptable time: behold, now is the day of saluation.* For the Fathers liued in hope of this acceptable day of grace and fauour to come: but the very time beginneth from the suffering of Christ Iesus, and continueth euen to the worlds end. And vnto euery one of vs, so much of this acceptable time is granted, as we haue time granted here to liue. Which being not long (because our life is but as it were a span) it may fitly be called a day, or rather an houre of saluation. This day therefore grace is offered vs of God: Against whose maiesty, *for as much as all haue sinned*, and by sinne *are deprived of his glory*; we must needs acknowledge, that for the recovering of our losse, wee stand all in present need of his grace. Now is the time wherein our soules doe groane to bee relieued with grace and mercy. For who can say, *My heart is sound, I need no Physitian*? What one man is there amongst vs all, who hath loued God as he ought to doe? or tendered his neighbours case as he would his owne? We may dally with our selues, and thinke that wee suffer not for our owne transgressions, that wee are not cause of

The time to receiue grace offered, is when God calleth by the preaching of the Gospell. *Esaie 49. Gal. 4.*

Ioh 17.

Rom. 3.

Gen. 3.

Num 16.

2 Kings 14.

of that great plague and calamity, which presently is come vpon our Countrey. Beloued, doe not deceiue your selues. Our God is a righteous Iudge, who bleſſeth the innocent, and heapeth punishment vpon the ſſending ſoule. For truly if wee ſearch our ſelues as we ought to doe with a ſingle eye; if wee examine our thoughts, take a reckoning of our words, and peze our deedes and waies in an equall ballance, aſke our hearts, and they will tell vs, enquire of our conſcience, and it will declare vnto vs, that euery one of vs hath weil deſerued more then hath happened vnto any of vs: Yea, we ſhall find that all haue not ſuffered halfe ſo much, as euery one hath deſerued. Our firſt parents for taſting the fruit that was forbidden them, were themſelues caſt out of their pleaſant habitation, and puniſhed in all their poſterity to come for euer. Haue we being terrified by the horror of their example, with-held our hands, and bridled our affections from euery vnlawfull and forbidden thing? *Corah*, *Dathan*, and *Abiram*, with their fauourites and confederates, were ſwallowed vp of the earth for whiſpering againſt *Moses* and againſt *Aaron*. Did we neuer once mutter againſt our good and lawfull Magiſtrates, againſt our iudges, and againſt the Lords Miniſters? *Dauid*, for numbring of his people, procured ſuch a plague, that ſeuenty thouſand were conſumed with it: and are we ſo vnſpotted, that we haue not in as hainous a matter as this offended God? would to God we were: but the Lord and our owne conſciences doe know how farre otherwiſe the caſe doth ſtand. I will not enter into particulars, nor open the ſores of any man: but ſend you home into the cloſet of your owne hearts to ſee it. And if we proſecute the compariſon in ſuch wiſe as hath beene touched; I nothing doubt but euery one of vs may iuſtly lay the cauſe of this heauy diſpleaſure of God, and grieuous plague vpon himſelfe: euery one may ſay and cry out with the Prophet *Dauid*; It is I that haue ſinned, I that haue committed iniquity and deſerued this great vengeance. The ſmart whereof, as wee doe outwardly feele; ſo if it inwardly pierce vs to the quicke of our hearts and ſoules, if we be truly wounded and humbled in deed with the grieuous remembrance of our former ſinnes: this is, of all other, the moſt acceptable time for vs to receiue the ſauing health of God: who

who as he taketh his time to offer vs grace: so we must also take ours to receiue it being offered. To day, saith the Apostle, if you will heare his voice, harden not your hearts. It is to day, so long as he speaketh by his Prophet, saying: *Returne euery one from his euill way, make your mates and your workes good. If this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* It is to day, so long as that voice of *Iohn the Baptist* is heard, *Repent*: So long as wisdom vitereth her voice in the streetes, and crieth; *Turne*: so long as our Lord and Sauour saith, *Come*, it is to day. These so often callings and so sweet admonitions, ought to be of force sufficient to let vs forward to repent, to turne and come to our mercifull Sauour in this day of saluation, and to follow the worthy examples of our wise forefathers, who being stirred vp in like sort, haue awaked and haue beene saued. That very day that *Nathan* the Prophet told *Dauid* of his fault, he repented and was receiued to mercy. The *Niniuites* likewise were a wise and a circumspect people, they tooke their time, euen the acceptable time of their repentance, which else had come too late. So they which repented at the preaching of *Iohn*, made speed to retire from their owne by-pathes, and to turne into the waies of God. As many as receiued fruitfully and effectually the grace which the Lord did offer by the hands of *Peter*, preaching the remission of sinnes: they also tooke the opportunity of that selfe-same houre, and so were saued. All these things (as *S. Paul* witnesseth) are written for our instruction, that we might learne wisely to redeeme the time, and to know the day of Gods most gracious visitation.

15 Especially now, sith we doe not onely heare the sound of his voice, but also feelee the smart of his correction. There is no hope that euer we will receiue the grace of God, if in the midst of our afflictions we refuse it. His case is desperate whom aduersity cannot cure, whom eternall death hath so possesse and benumbed, that the very sharpest medicines are vnable to worke vpon him. *Turne you therefore*, saith wisdom, *at my correction.* When men are heauy laden with griefe and sorrowe, then are they fittest to call for, and to receiue refreshing. Examples heereof are almost infinite. After *Ioseph* Bretheren were brought

Jerem. 18.

Maib. 3.

Prouerbs 1.

Math. 11.

2. Kings 12.

Ionas 3.

Mat. 3.

Acts 3.

Rom. 15.

The most especiall time to receiue grace is when God afflicteth.

Prov. 1.

Gen 42.

2. Par. 33.

Psal. 136.

Job. 33.

Ier. 31.

brought into comber, and into feare of their liues, they remembred their fault committed against their brother; and it grieved them much, which before had much contented them. Whilest men are at ease and haue rest in the flesh, grace is no grace, the promises of God cannot haue their effectuall and powerfull operations, no not in the very elect of God. Looke vpon *Manasses* in his throne, and in prison: vpon the people of *Israel*, at home in peace, and abroad in banishment: vpon *Noah*, *Dauid*, *Ezechias*, all the Saints and seruants of God in their flourishing estate, and in their grievous troubles: and ye shall find that the gracious offers of God were neuer receiued worthily in deed, but in great extremities. *When a man is stricken with sorrow vpon his bed, and the griefe of his bones is sore*, saith *Elihu* in the booke of *Iob*, *so that his life causeth him to abhorre bread, and his soule dainty meat*. If in such a case there bee a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousness, how that God will haue mercy vpon him, and will say; Deliuere him that he goe not downe into the pit, for I haue receiued a reconciliation: such a message of grace no doubt will then be heartily accepted, or else be in vaine for ever. It is affliction that maketh the Kingdome of heaven to suffer violence. When we are in misery, in trouble, in distresse of body and mind, then especially is the acceptable time, then is the high day of our saluation. *Then didst chastise mee*, saith the Prophet *Jeremy*, *and then I came to vnderstanding*. So that the most especiall time to shew our selues worthy receiuers of the grace of God, is when his chastisements are vpon vs, and his anger doth afflict our soules. Wherefore most properly (beloued in the Lord) to you it may be spoken: Receiue not the grace of God in vaine. This is the acceptable time, this is the day of your saluation. Although the grace of God haue heretofore beene offered, and vnkindly refused, yet, now that the hand of his heavy displeasure, now that the rodde of his correction is laid vpon you: O receiue it not now in so acceptable time in vaine!

The right
way of wor-
thy receiving

16 The onely way to shew our selues worthy receiuers of grace, is by hearty and vnfeined repentance to acknowledge that wee haue sinned in perverting righteousness, and to amend that which we know and acknowledge to be amisse. If wee thinke

thinke to be receiued into his fauour without this: brethren we deceiue our selues. He is gracious; but to the penitent, and will haue mercy vpon sinners: but vpon sinners which forsake their sinfulnessesse. It is true that he will heale whom he hath spoiled, and whom he hath wounded he will build vp, he will quicken the dead and raise vp them that are throwne downe: yet so, if they say, *Come, and let vs returne vnto the Lord.* The first effect therefore of grace in the heart of man is vnfeined repentance. With the doctrine whereof we are thoroughly enough acquainted. We haue no need to be taught what the name doth signifie, the nature, properties, and patts thereof are knowne. Onely the practise wanteth, whereunto we are so slow, and so hardly are drawne, that in this one point we weary out all our teachers, about this one thing they wast, they spend themselues. And in the end, we are most commonly as we were at the first, like the Leopard, that changeth not his skin. To bring men to repentance, is such a worke of weight, that God himselfe seemeth as it were tired with labouring so long about it. As appeareth by those passionate and grievous complaints recorded in holy scripture. I haue spoken, they doe not heare; I haue stricken, they are not grieved. How often would I haue gathered them as a hen her chickens vnder her wings, and they would not be gathered. *O Ephraim, what shall I doe vnto thee? O Iuda how shall I intreat thee?* Yet neither were they ignorant, and we doe very well know, that there is no other medicine saue repentance onely, to heale the wounds of our soules, no other way to restore our selues againe to our fathers home, but onely. *Father I haue sinned.* no other meane to quench the wrathfull indignation which our sinnes haue caused to burne and flame as an ouen; but onely our teares. Though our sinnes be red as skarlet, or as fire: yet being bathed with the water of our eyes, they are scowred and made as white as snow? It is written of *Mary* (not of that vertuous *Mary*, but of the dissolute) that shee was *Adulter peccatrix*: notorious for her light and lewd behauiour: Yet by repentance, as shee died vnto sinne: so the memory of sinne being dead vnto her, shee liueth still in the glorious remembrance of that righteousness which penitent sinners obtaine by faith. Shee is honourably mentioned wheresoeuer the Gospell of Christ is heard:

leaner : his fallhood is espied ; many Princes refuse to tast any more of his poisoned cuppe : he is fallen from being the head, and come almost to be the taile : he was too cruell and too violent to continue. There is no counsell nor power against the Lord. And that as all men, so especial'y he hath felt. It is too hard for him to kicke against the spurre, to fight against the Lord of Hosts, Seeing therefore that this man of sinne is not onely reuealed, but in a manner ouerthrowne too, doubtlesse the Lord is comming, and the end of all things draweth neere. *Iniquity (saith our Sauour) shall abound, and charity shall waxe cold,* the Gospell shall be preached in the whole world, and then an end. *Iniquity doth abound : for as the Prophet saith ; There is no truth, there is no pity, there is no knowledge of God in the earth. Slandering, lying, murdering, stealing, and whoring, haue ouerflowed the world.* Charity is frozen vp and become cold as ice. These latter daies haue bred and brought out swarmes of such as loue themselues : but neither God nor their neighbours. Gods word neuer sounded more shrill, neuer was preached more sincerely then at this day. It is not bound or shut vp in straights, it hath free and large passage. Iniquity thus flowing, charity thus ebbing, and Gods Gospell thus sounding throughout the world, I may conclude with *S. Peter. The end is neere at hand.*

The duties
towards God
which S. Peter
inferreth
vpon this doctrine.

7 This comming of Christ will be a ioyfull day for Gods children, they shall lift vp their heads ; but to Antichrist, to the enemies of Gods Gospell, to the workers of iniquity, it will bee a day of wrath, indignation, and all affliction. But they put farre from them the remembrance thereof, they set it aloofe, and goe still forward, heaping vp riches, though they know not how soone they shall depart from them: building, though they know not for what inhabitant, purchasing, though they know not who shall inherit, decking, feeding, pampering themselues, though they know not whether the next, or this night, the next, or this moment their soule shall be taken from them. The world is towards an end. *Loue not the world therefore, neither the things that are in the world, but be ye sober and watching in praier, and about all things haue fervent loue amongst you.* This is S. Peters exhortation in this place : wherein wee learne our duety towards God, and our duety towards our neighbour. Towards God : *be sober,*

1 John 3.

ber, watch, and pray : towards our neighbour haue feruent charity.

8. There is an inward and an outward Sobriety : inward sobriety, as *Origen* defineth, is that whereby we keepe our affections and desires within liits, that no man take more vpon him then is meet, but enery one according to the measure of his degree ; Which definition that father seemeth to haue drawne out of the words of *S. Paul*. *Let no man be more wise then behooueth him, but let enery man be soberly minded.* *Rom. 12.* Angels hauing too lossy a conceit of themselves, were not able to keepe their first estate. Our first parents for passing the limits of sobriety, lost the godly possession which God had giuen into their hands. Through an vnsober desire of knowing all things, they knew too soone their owne misery. This hawtinesse of heart set *Absolon* so farre besides himselfe, that neither force of nature, feare of God, nor shame of men and the world, could with-hold him from traiterous attempting to teare the crowne from his fathers head. It is strange to see how *Herod* was swollen with the arrogant ouerweening and proud conceit of his owne eloquence. His strange blasphemous pride had a strange and fearefull punishment. *Nabuchodonozor* through his affection being not content to be the highest amongst men, was made the vilest among beasts. Those are egly patternes of monstrous minds, voide of that sobriety which was in *Paul*, who, although God had exalted him to the third Heauen, and there shewed him more then a man might conceiue : thought neuerthelesse modestly and meekely of himselfe. *I am the least of the Apostles, not worthy to be called an Apostle.* *1 Cor. 13.* The like affection was in Saint *Peter*, it caused him to leath himselfe at the sight of the Maiesty of the Sonne of God : *Depart from mee (saith hee) I am a sinnefull man.* It was in that Centurion which thought himselfe vnworthy to open a doore vnto Christ Iesus. It was in the Publican that durst not cast so much as an eye vp to Heauen. Such againe passe the bounds of this sobriety, as seeke after needlesse things, neglecting necessary. The Philosopher that gazed vpon the Skies, heeding not the pit that was vnder his feete, was deseruedly laughed to scorne by a girle. Wee are all rainted with this fault, whereby it commeth to passe, that we waste (saith *Seneca*) a great part of

Rom. 11.

of our life in doing nothing, a greater in doing euill, the greatest of all in meddling with those things which are not for vs. They that in matters of religion will know more then God hath reuealed, thinke not soberly, but arrogantly of themselves. Woe be to them which are wise in their owne eyes, they are foolish in the sight of God. The root of this vice is a false perswasion which we haue taken that we can stand of our selues. Wherefore the Apostle putteth vs in mind of our danger, vnlesse we be supported by other manner strength, then by our owne feeble faith. *I would not brethren that ye should be ignorant of this secret, least you should be arrogant in your selues.* We beare not vp our selues, God doth beare vp all, and each man is or should be a stay to beare vp others. We are all members of one body, and we know we haue need one of another. The hand cannot want the helpe of the toe, though the least and lowest member. Man alone were a miserable creature, he could neither cloath. nor feed, nor defend himselfe from violence. The wisest man oftentimes needeth counsell. Who was more wise then *Moses*? yet *Moses* knew he needed the aduise of others, and therefore occasion seruing, disdained it not. *Rebecca* saw more then *Isaac* in things neerely concerning their children *Esa* and *Jacob*: *Sara* more then *Abraham* in the mother of *Ismaell*. *Naaman* followed the counsell euen of his seruants, and it did not repent him so to haue done.

Outward sobriety in diet.

9 Now as this inward sobriety of mind and iudgement is required: so are we exhorted likewise to an outward sobriety, which consisteth in diet, in apparell, in gesture, and in speech. Be sober in diet. Nature is contented with a little: but where sobriety wanteth, nothing is enough. The body must haue sufficient least it faint in the middest of necessary dueties: but beware of gluttony and drunkenesse. And Christ saith; take yee heed, ouer-load not your hearts with these burthens of excesse. Bee not drunken with wine. These lessons are fit for *England*, where ancient sobriety hath giuen place to superfluity; where many such rich men are as fare daintily day by day. God grant their ende be not like his, who riotously wasting here the creatures of God, wanted after a droppe of water when hee would gladly haue had it. *Iohn Baptist* was content with a simple diet,
Christ

Christ with very slender fare, but there are of vs I feare me, whose God is their belly, and whose felicitie is meat and drink. Our ex-
 cesse this way is intollerable and abhominable; wee strue to
 equal almost *Vitellius*, who had serued vnto him at one feast 2000
 fishes, & 7000 birds; & *Heliogabalus* that monster of the world,
 who at one supper was serued with 600 Ostriches. There is no
 bird that flieth, no fish that swimmeth, no beast that moueth,
 which is not buried in our bellies. This excesse is an enemy both
 to wealth & health; it hath cut off much houskeeping, & brought
 many men to extreame beggery: and as many great diseases are
 cured by abstinence, so fulnesse hath been the cause of sundry
 strange & vnwonted sicknesses. *Aurelian* the Emperour, did ne-
 uer send for Physitian in time of his sicknes, but cured himselve
 onely by thin diet. And as immoderate feeding doth much hurt
 to the body, so it is more noisome to the mind. For as the ground
 if it receiue too much raine, is not watered, but drowned, & tur-
 neth into mire, which is neither fit for tillage nor for yeelding
 of fruite: so our flesh ouer-watered with wine, is not fit to admit
 the spirituall plough, or to bring forth the celestiaall fruites of
 righteousness. The herbes that growe about it, will be loth-
 some and stinking weedes, as brawling, chiding, blasphemie,
 slander, periurie, hatred, manslaughter, and such like bad works
 of drunkennesse and darknesse. Are not these vsauory fruites
 enough to make vs abhorre the tree? A drunken body is not a
 man, but a swine, fit for diuels to enter into. For these finnes are
 against nature, which being moderately refreshed, is satisfied,
 being stuffed, is hurt, violated and deformed: God hath giuen
 vs his creatures soberly to vse, and not so shamefully to abuse:
 wee should if we did well, feed the body to serue & not to rule,
 to obey, & not to lead the spirit. *I chastise my body* (saith *S. Paul*) 1 Corin. 9.
and bring it into seruitude. Is it not perillous trow you, to pamper
 and make strong our aduersary, or haue we a greater or stronger
 enemy than our rebellious flesh? Full bellied drunkards are no
 better then traytors in this spirituall warre. *Gedeon*, a figure of Jud. 7.
 Christ, would no other souldiers to fight against the Midianites,
 but such as stood & took vp water in their hand, & lickt it out, of
 such there were but 300 in nûber, the rest that were afraid, or lay
 down to drink their fill, he sent away, they were not for his pur-
 pose.

Such filled bellies were not fit to serue God, nor able to fight against the Madianites, Satan, and sinne, Gods and Gods peoples enemies. The Israelites lusted after quails, but to their own confusion. *Esaú* for his belly sake sold his birthright and inheritance. Beware their examples. *Lucullus* a Romane, had a seruant alwaies at his elbow, to pull him by the sleeue at such times as he poured in too fast. But we haue the blessed Apostle of Christ the seruant of God, to put vs in minde of sobrietie in diet. Not in diet onely, but also in attire.

Sobrietie in
attire.
Ecclesiast. 19.

10 *A mans apparrell, laughter and gale, doth shew his nature.* In apparrell this is to be obserued, that auoiding vanity & pride therein, euery man weare according to his calling. *Iohn Baptist* ware a rough coat of camels haire; but *Salomon* vsed rich & glorious apparrell, & yet both vsed that which did becom thē. There is no more holines in a Friers coule, than in a shepheards cloakes: Yet that is comely in one, which is not seemly in another. Saint *Paul* is very earnest with women, and requireth them to goe in sober apparrell, decking themselves with shamesfastnes and modestie, *not with broader haire, or with gold, or pearles, or sumptuous attire*, but as becommeth women that professe the feare of God. And *S. Peter* telleth them, that their godly mother *Sara* went soberly apparelled. *Sara* was a good woman, a rich woman, & a noble woman, such as follow her footsteps need not be ashamed. Yet do I not condemne all other apparrell: yea euen such apparrell as is costly and gorgeous, may be fit for some states and personages. I doe not doubt but that *Hester* and *Indah* did weare gold, and were gorgeously decked. But if *Paul* and *Peter* did line in our daies, they would not spare the vanitie of our women, much lesse of our men. The vaine and monstrous apparrell of all other countries and nations, England hath scraped together, & in abrauerie put it on, the estimation whereof is this: A light waivering minde, matched with a vaine proud heart, desirerth a light, vaine, strange, proude, and monstrous apparrell, to coner & clad it withall. But sobrietie is content with that which is seemly. Be sober in your apparrell.

1 Tim. 2.

Sobrietie in
speech and
gesture.

11 Be yee sober also in your speech and gesture. Be slowe to speake, and when you speake let your words be so seasoned, that they may be wholesome, and not offensiu to the hearer. Let no
lewd

fewd speech proceed from your mouthes. A mans speech and gesture will bewray his thoughts. The talke of a foole is vnfauorie altogether, and his gesture vncomely: but a wise mans vnderstanding is seene euen in his lookes. A foole exalteth his voice in laughter; but the man that is soberly minded wil scarcely smile to himselfe. He that is guiltlesse hideth not his face, but the murderers head is in his bosome. Our outward actions are liuely tokens of our inward disposition from which they proceede. Wherefore it greatly behoueth all estates and conditions of men, both inwardly in minde, and outwardly in diet, attire, speech and gesture, to be sober.

12. With sobrietic *S. Peter* ioyneth watchfulnesse. *Be sober and watching.* I will not here recite vnto you the manifold kinds of watching, wherof the Scriptures make mention, but rather note a few vnto you most necessary, & such as the Apostle chiefly meaneth. Before we can watch, we must be wakened. Wherefore he saith, *Awake thou that sleepest, and stand up from the dead, and Christ shall give thee light.* Hee speaketh not of naturall sleeping, but of a sleep which is in death. He that liues in pleasures, is dead being aliue, & they that wake vnto sin, are asleep vnto righteousness. All such as liue in error, & lie in sin, are but dead men in the sight of God. *Arise,* saith, that seuen houres of sleep suffice naturally the body. Let it suffice the soules of men to haue slept in the lap of Antichrist 700. yeeres, and to haue been rocked so long in the cradle of that deadly error. It is now high time to awake, and arise from the dreams of popery, for they are not sickly, but deadly. At the length, let Christ shine vnto thee: the light of his Gospel, if thou embrace it, will drive away the dark cloudes of error and ignorance. Awake I say at the sound of Gods word, from thy former superstition, and at length embrace the truth, which will be as a lanterne, nay as a bright shining star to guide thee vnto Christ. *S. Paul* speaketh to the elect of God, vvho doubtlesse will at length awake. As for the reprobate, they still shall sleepe on in their errors and sinnes, vnto their eternal death and confusion. But *arise Ierusalem and be thou enlighbened:* arise Ierusalem from death to life, from error to truth, from darkness to light, from Antichrist to Christ, who by his holy Spirit will illuminate thee, that thou maiest know God the Father, and

Awaking out of error, superstition and sinne.

1 Peter. 5.

1 Esay. 60.